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A COURSE
OF
MODERN GREEK
OR THE
GREEK LANGUAGE OF THE PRESENT DAY

BY
D. ZOMPOLIDES, PH. D.
EXAMINER, CIVIL SERVICE COMMISSIONERS.

PART I.
ELEMENTARY METHOD.

Quidquid praecipies, esto brevis.
(Horat. Epist. II. 3. v. 335.)

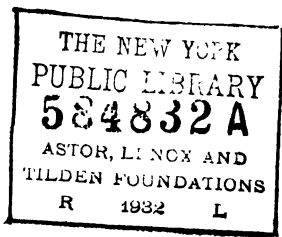


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1887.

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TO
HIS INTELLIGENT LITTLE DAUGHTER
ΕΛΕΝΗ, ΙΩΑΝΝΑ, ΔΙΟΤΙΜΑ,
FOR
HER OBEDIENCE AND DILIGENCE
THESE GREEK ELEMENTS
ΕΠΙ ΧΡΗΣΤΑΙΣ ΤΑΙΣ ΕΛΠΙΣΙΝ
42 THE FATHER
DEDICATES.

32 X 92

PREFACE.

Experience in teaching and the want of suitable grammars have induced me to prepare the following work. Many English ladies and gentlemen, whom I have instructed in ancient and modern Greek were at a loss to find the proper means for acquiring modern, while every assistance for the study of ancient Greek is to be had.

This „Modern Greek Course“, the first part of which is herewith presented to Englishmen, especially to men of business, civil servants and to scholars, who may desire to know not only the ancient, but also the present condition of the Greek language, will comprise four parts, different in purpose and independent of one another. These are :

I. *Elementary Method*, containing the pronunciation and the forms of modern Greek with exercises in both languages;

II. *Anthology*, containing carefully selected pieces of Greek authors from the 11th century A. D. to the present day with exegetical notes and linguistic remarks;

III. *Orthography and Syntax*, containing a systematic arrangement of the rules of the formation and of the correct spelling of modern Greek words and of the rules of correct composition, and lastly:

IV. *Dialogues on the Platonic and Lucianic Method* or Modern Greek dialogues in all three idioms of

the present Greek language, instructive, amusing and unperceivably imparting the language.

The Greek language of the present day exhibits, as does every living language, three different idioms, in regard to perfection of expression and of writing. These idioms are, however, not so clearly distinguished from one another in other languages, as they are in modern Greek. The reason of this is to be found in the extremely rapid and uninterrupted progress of the language since the beginning of the present century and especially since the establishment of the Greek kingdom. The illiterate inhabitants (peasants) of the country and the illiterate townspeople speak and write the language of the popular songs, viz: the so-called language of the *Armatoles* and *Klephts* or, as the islanders mostly do, an idiom swarming with a great many foreign words (*lingua vulgaris*); on the other hand really classically educated people write, if they do not always speak, a language which, indeed, differs little from the style of *Isocrates* and *Xenophon*, with the exception of duals, optatives and the modern composition of sentences, thus showing a special revival (*lingua docta*); finally the majority of the Greek nation in the kingdom and abroad, that is to say the man of trade and business, of State and Church, who possesses an average education, speaks and writes a language, between the high and low idiom, that is the common language (*lingua communis*). This last language or idiom is the most extensive intellectual organ of the Greek nation, and is especially aimed at in this Course. The differences or divergencies in these three idioms have been duly considered in representing the examples and forming the exercises, especially the peculiarities of the *lingua vulgaris*.

Since the middle of the present century, there have been published in Germany and in France a few works dealing with the same subject, and about four or five in England, the last of which appeared 1879 (1881). I have followed a new and independent way in selecting, dividing and arranging my materials, and I have tried to

represent them as completely, clearly and precisely as did those works, which I have taken as a basis and as guides; that is I have arranged the whole material according to the two ancient Greek Grammars of C. Wordsworth, those of G. Curtius, and the work of R. Kühner, and according to these I have tried to represent every form of the modern Greek language always in comparison with the ancient Greek.

I have called the first part of this Course an elementary Method, because it contains as much of the formal and material parts of the language as is necessary for the introduction to and first acquaintance with the language. A Method is for a language what an Encyclopaedia (in the German meaning of the word) is for a science. In a German University the student before entering upon the study of any science has to hear lectures on the so-called Encyclopaedia of that science, viz: an introduction and first acquaintance with the science in all its branches; thus there is an Encyclopaedia of Theology (e.g. by K. Hagenbach etc.), of Jurisprudence (e.g. by F. Walter, Warnkönig etc.), of Philology (e.g. by A. Boeckh etc.). In the same way the Methods of languages intend to make the student of a language acquainted with its first formal (grammatical) and material (lexicological) knowledge, in order to introduce him easily and pleasantly to the desired language instead of fatiguing him at first with dry and abstract rules of Grammar without any practical adaptation and annoying him with troublesome searching for words in the Dictionary. After the work of the method has been finished, the student can proceed with more confidence to Grammar and Dictionary.

In regard to the order of the parts of speech I have preferred to let the verb precede the nouns, and again the pronouns the nouns, adjectives, numerals and particles, because I have found by experience that the essential requirement for learning modern Greek is first of all the imparting of the forms of the verbs; the remaining forms of the different parts of speech are then learnt

easier and quicker. I found besides that the best method for the study of any of the classical grammars and so also of modern Greek is not to follow mechanically each form in turns, but to make different leaps, to let for instance the pupil first learn the auxiliary verb *εἶμαι* and the pronouns; secondly the first Conjugation and the first Declension, then the second Conjugation and the second Declension and so on. I have made it possible for classical students to acquire the modern language in about nine weeks, on the condition that they work at least two hours a day, one with the teacher and one alone; this is only possible by gradual and exact comparison of the forms of the classical grammar with those of the modern Greek grammar.

It has lastly to be mentioned that the materials of this book have purposely been arranged to meet firstly the wishes of Englishmen and secondly those of advanced Greek pupils, who wish to perfect their knowledge of the English language through the medium of the Greek. The first purpose has naturally been fully considered, but the latter also as far as the size of this book would permit. A so-called key, which I do not find of much practical use, can, if demanded, be prepared.

Scribendam Londini,
calendas Julias anni
salvatorii MDCCCLXXXVI.

D. Z.

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ABBREVIATIONS USED IN THIS PRIMER.

a. G. = ancient Greek.

c. or com. = common Greek (*a*).

v. = vulgar Greek.

Note a. The words with c. or com. in brackets are more used in the common spoken language, while those, which precede the brackets are more used in the written language.

The right of translation reserved to the author.

INTRODUCTION.

The Greek language in its existence and destinies of about three thousand years has served, as a medium of the human intellect, perhaps one of the most powerful, three principles of paramount importance in the spiritual and moral progress of humanity. In its first epoch*, from its historical beginning till the time of the *ἑνσάρκωσις* of the *Λόγος*, it has been the most perfect and most suitable intellectual organ for expressing the polytheistic moral, philosophical and scientific ideas of humanity. In its second epoch, from the appearance of the Gospel (*Εὐαγγέλιον*) of our Lord till the time of the unhappy separation of His "one, holy, catholic and apostolic Church" into two branches, the Greek language has been the principal instrument for spreading the salutary ideas of the noblest of all religions. In its third and last epoch from the separation of the Church to the time of the liberation of the nation speaking it under

* see Thesaurus Graecae linguae sub verbo: *ἐποχῇ*.

a savage yoke, and until the beginning of the new life of the present day, the essential services of the language have been to preserve the nation and its traditions from annihilation and to return to it in its free existence the wealth of its glorious times. The christian Church was divided into the Eastern and the Western and thus weakened, and though the Eastern or Greek Church was subjected to the same yoke as the nation, it has notwithstanding been able to protect the Hellenic tongue as a mother through whole centuries of suffering, thus rewarding it abundantly for the beneficence and generous assistance the Greek tongue offered to the Church in its previous epoch, when the new rising Light was persecuted by worldly power and worldly wisdom.

The first two epochs of the Greek language can be subdivided into three periods each, namely: the first into the pre-classical or poetic period (from the beginning to the time of Aeschylus), the classic or Attic period (from Aeschylus to the death of Aristotle) and the post-classical or common and hellenistic period (from the death of Aristotle to the time of Plutarch or Pausanias); the second epoch also into three other periods, namely: the first christian period from the writing of the Gospels to the death of John Chrysostom, the second christian period from the death of Chrysostom to the death of the greatest christian hymnwriter and divine* John Damascenus, and the third christian period from John Damascenus until the separation of the Church. — In contemplating each of these periods of the language closely but shortly, we find great movements and alterations formal, material and spiritual in all of them. In the first period of the first epoch the Greek dialects are developed and applied in poetry (mostly lyric and epic); in the second period the dialects have by degrees nearly disappeared and are dominated by the Attic idiom and its grand representatives

* see Suidae Lexicon sub verbo: Ἰωάννης.

in literature, art and science; in the third period the highest refinement and subtlest elegance of the Attic tongue begins to fade through the mixture of dialectic and foreign forms and materials and lastly it turns to the so-called common language, chiefly the language of the first Greek grammarians. In the second epoch the Greek language was destined to accept a new spirit and a new life after a sharp contest between paganism and christianity, it was obliged to inhale a new air and to express new ideas of morals and life, or, if I am allowed to so speak, it needed baptism. Therefore the first period of this epoch presents to the newly altered world the best works on christian life, morals and oratory; the second period, although less fortunate than the first, is still of importance in regard to many spiritual products; the third and last period of this epoch is the time chiefly of grammarians and lexicographers, as in the last period of the former epoch.

Before we examine and explain the life of the third epoch of the Greek language, that is of modern Greek, which is our special purpose, it would perhaps be of some practical utility to compare its previous epochs and periods with one another and to exhibit as clearly as possible the evidence of usefulness of each. It is well known to all classical scholars that the second or Athenian period of the first epoch of the Greek language is the golden age of that language in regard to its highest possible development in form, material and genius, and it is with justice generally accepted as the standard model in every classical school, for linguistic and logical purposes as well as for imitation of its masterly spiritual products. Scholars, including in this privileged gallery of refinement and perfection the few remaining poetical works of the previous (pre-classical) period (Homer, Hesiod and the lyrical fragments of poetry) consider them the unrivalled achievements of language and genius. Some scholars are even so critical in their judgement, that they doubt, if Aristotle the greatest ancient philoso-

pher, is classical enough to be admitted into that majestic gallery, and decide that he should be placed neither in nor outside, but just on the line of demarcation*. We would however ask: does the purpose of learning that language consist *only* in the imitation of its perfection of formal and material expression and in the enjoyment of its contents? or has not mankind other duties to fulfil in life, and does not that language in its later existence contain beneficent lessons of wisdom and salutary doctrines of morals to satisfy the wants of life? Is it not also worth while to study the spiritual products of the third (hellenistic) period of that epoch, including as it does the works of great mathematicians, of great grammarians and commentators, of great astronomers and naturalists and historians, to understand them and to profit by them? Are not the spiritual products of the first period of the christian Era of the greatest importance for the moral and practical life from the christian wisdom and morality they contain? The writings not only of the Evangelists and Apostles, but also those of the apostolic Fathers, the Apologists, the later Fathers, the works of Athanasius, of Basil, of the two Gregories, of Eusebius, of John Chrysostom and many other heroes of the new saving Light, are they not of real and grand importance for the improvement of the relations of Family, of State and of mankind? And further, is not many a work of the second christian period of great instruction and edification? for instance, the most ideally composed christian hymns and other liturgical and ritual ornaments of the Church as well as the grammatical and lexicological writings of the third christian period, as those of Photius, Zonaras, Suidas, Etymologicum Magnum and the Anthologies, in which precious pieces of lost authors have been saved? It is true that it would seem

* see G. Curtius' introduction to his small Greek Grammar.

ridiculous for a professor of classics in some continental schools and especially in Germany, if he should venture to place in his programme of lectures beside Xenophon's *Anabasis* the Gospel of St. Luke, or beside Demosthenes' *oratio de corona* the Epistle of St. Paul to the Romans, or beside Plato's *Phaedo* the Gospel of St. John. But in the educational institutions of England, where not only beauty of expression, but also practical moral interest and christian development are aimed at, there is no cause for surprise in connecting and lecturing on pagan and christian masterpieces together for the logical and moral perfection of youth. We think that the very laudable work of the bee, which applies to every human knowledge, is especially to be recommended in regard to the choice of the spiritual products contained in the Greek language, according to the most instructive treatise of St. Basil to youth (*admonitio ad juvenes: παραγγελσις πρὸς τοὺς νέους*)*.

After these general observations about the bi-millennial life and work of the Greek language, we will now consider its third and last epoch, reserving a more extensive notice of it for the second part of this Course. It is very difficult to fix exactly the beginning of the present structure of the Greek language, at least of the *lingua vulgaris* on account of the scarcity of linguistic documents in this last idiom. A deep German thinker and philologist and in these researches of great authority (G. Bernhardt**) is of opinion that the first traces of that idiom step in at the time of Constantine VII (*Porphyrogennetos*), about the middle of the 10th century, but the oldest accidental document is found at the time of the reign of the house of Comnenos (*viz*: in the 11th cen-

* see Migne *Patrologiae cursus completus, Series Graeca*, Tom. 31, pag. 564 sqq.

** G. Bernhardt, *Grundriss der Griechischen Literatur*, Theil I (8. Bearbeitung), p. 670 etc. Theil II, p. 4 etc.

ture). Another critic as well entitled to judge (A. Korais *) thinks that the vulgar Greek idiom is to be traced backward to the first christian century. On the basis, however, of real documents coexisting with the important fact of the christian separation, we think it practical to fix the third epoch of the Greek language about the time of that great event, that is about the beginning of the 11th century and to subdivide it into three periods, namely: the first from the time of the separation of the Church to the death of Georgios Scholarios, the first Patriarch (Gennadios) under the Ottoman dynasty; the second period from that time (about 1500) until the death of Evgenios Voulgaris, that is to the beginning of the present century, and the third period from that time to the present day. We hope that we shall not be considered as followers of the philosopher of the future (Hegel), in preferring the tripartite divisions and subdivisions of the tri-millennial life of the Greek language, for we find this division more natural, and consequently we do it for reasons of our own and not adopted ones.

The first period of this third epoch of the Greek language, that is of the beginning of modern Greek, may be considered as a continuation of the last period of the previous epoch in regard to its spiritual products, except the element, which distinguishes it, that is the vulgar idiom, which begins now to become current not only in the low and uneducated, but also in the higher and learned classes. Notwithstanding this deteriorated formal and material condition, the language was still cultivated, until the fatal Turkish conquest, and was preparing the men, who were destined to transport the Greek Muses from the eastern to the western part of Europe. The dullest darkness in the life of the language commences with the second period, that is after the establishment of the Ottoman rule over the Greek nation and continues

* A. Κοραΐ "Ατακτα, Vol. II, 19 etc.

until about the second half of the last century, until the resuscitation of Greek spirit and Greek nationality. Two great personages have brought forward and inspired with this spirit and national conscience the cruelly oppressed and nearly dying nation, — Evgenios Voulgaris and Rhegas Pheraeos. The first was a man of rare learning and of rare teaching power, he was a great divine, classic scholar, philosopher, mathematician and linguist; after having completed his studies in Italy, he taught in the whole northern part of Greece, in Yannina (Epirus), Kozanē (Macedonia), on mount Athos, where he established a school after the model of Plato's academy* and lastly in Constantinople**. The disciples of Evgenios and especially those coming from his Athonian academy spread in many hundreds over the whole of Greece and infused in its youth the love of learning and esteem for the language and for the ideal wealth of their ancestors. The second great man, Rhegas Pheraeos, an indirect pupil of the first and a truly heroic character, a modern Tyrtaeos, in whose breast the fire of patriotism and the love of liberty and humanity assumed real life; his heroic songs having been diffused over the Greek nation brought down from the Greek mountains all the great souls, which so soon after took such a prominent part in the war of independance, and inspired them with the genuine feelings of Hellenism***. Rhegas completed the work of Evgenios, he

* The inscription over the door was: γεωμέτρης εἰ, εἰσιδὲ τῷ δέ γε ἀγεωμετρήτῳ συζυγῶσω τὰς πύλας.

** see G. Finley history of Greece etc. Vol. V, p. 284.

*** Ὡς πότε, παλληκάρια, νὰ ζῶμεν στὰ στενά,
Μονάχοι ὅσιν λεοντάρια σταῖς ῥάχαις στὰ βουνά;
Σπηλιαῖς νὰ κατοικοῦμεν, νὰ βλέπωμεν κλαδιὰ,
Νὰ φεύγωμεν τὸν κόσμον γιὰ τὴν πικρὴν σκλαβιά;
Ν' ἀφίνωμεν ἀδέρφια, πατρίδα καὶ γονεῖς,
Τοὺς φίλους, τὰ παιδιὰ μας κ' ὄλους τοὺς συγγενεῖς;

quicken through his inspiring songs, which were so many Marseillaises, what the latter only taught, and these songs can find their equal only in the poetical products of another man, Wilhelm Müller*, who was noble as well as inspired for the same ideal wealth of Greece. The third and present period of the Greek language and nation, thus prepared by those two great men and their many co-operators, finds its greatest representative and legislator in Adamantios Korais**. This thoroughly classically learned man and acute critic has fixed the grammatical forms and rules of the present Greek on the basis of the ancient (classical) grammar, according to the spirit of modern times and of modern requirements, and through the operation of a successive approximation to the ancient forms as well as also through gra-

Καλλίτερα μᾶς ὦρας ἐλεύθερη ζωῇ,
Παρά σαράντα χρόνια σκλαβιά καὶ φυλακή.

Ἐλάτε μ' ἔναν ζῆλον εἰς τοῦτον τὸν καιρὸν,
Νά 'πούμ' ἀπὸ καρδίας ταῦτα πρὸς τὸν θεόν·
„Ὁ βασιλεὺ τοῦ κόσμου ὀρκίζομαι 'ς ἐσέ,
Στήν γνώμην τῶν τυράννων νά μὴν ἐλθῶ ποτέ,
Μήτε νά τοὺς δουλεύσω, μήτε νά πλανηθῶ,
Εἰς τὰ ταξίματά των νά μὴν παραδοθῶ·
Κί ἂν παραβῶ τὸν ὅρκον ν' ἀστράψ' ὁ οὐρανὸς
Καὶ νά με κατακαύσῃ νά γείνω 'σάν καπνός.“

Σουλιῶται καὶ Μανιάται, λεοντάρια ξακουστά,
'Ὡς κότε σταῖς σπηλαιῖς σὰς κοιμᾶστε σφαλιχτά;
Θαλάσσινα τῆς Ὑδρας καὶ τῶν Φαριῶν πουλιὰ,
'Ὡς ἀστραπή χυθῆτε, χτυπᾶτε τὴν Τουρκιά.
Τοῦ Πίνδου τὰ ξεφτέρια, Ὀλύμπου σταυραετοί,
Δεῖξτε τῶν Ἑλλήνων τὸ ἔθνος ὅτι ζῇ.

etc.

* see his „Griechenlieder“.

** see G. Finley ibidem.

dual purification of its vocabulary from foreign materials with the assistance of the lexicon of the ancient language. However, although Korais is considered as the legislator of modern Greek and as the founder of its grammar, it should not be understood that the language was obliged to follow him servilely without any intention of further developing and perfecting itself; on the contrary neither he had such limited linguistic principles, nor was it possible that fetters could be put on it, for since his time the language has made such great progress, that it can hardly be compared with that of his time. We may even venture to assert that the present Greek with regard to its development can be compared only with that of the first period of the christian Era.

It would be superfluous to extend my remarks further in speaking of the usefulness of the Greek of the present day. But in giving a motive for what I said in the Preface in regard to the classically educated and to the man of business, I may perhaps be allowed to add a few words. Around the whole of the eastern Mediterranean and for many hundreds of miles into the interior bordering this sea; around the Black Sea in the East and the Adriatic in the West the modern Greek language is above all other languages the most universal medium, more namely than Italian, French and last of all Turkish. A man of business in those regions could through this medium alone obtain his purposes most agreeably and profitably, as all experienced foreign merchants are in a position to ascertain. The classically educated gentleman, who really understands that language, but can make no use of it because he learned it only as a dead language, would enjoy his journey and profit by it, if he could manage to give life to his dead knowledge, that is to say if he could enliven what he has learned in the works of the easiest classical authors, such as Xenophon, Isocrates and other classic orators.

We now conclude this short narrative of the Greek language as an introductory guide to this Primer of Modern Greek with the sincerest wish that it may be of practical use to every Englishman, but especially to the classes above mentioned.

„Καὶ γινώσκεισθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς“ (St. John VIII, 32).

8

GENERAL VIEWS JUSTIFYING THE CLASSIFICATION.

The first step for learning any living language is to make oneself acquainted with the correct value of its letters and words, according to established use and tradition. The second is to distinguish easily the different parts of speech by studying the forms of nouns, verbs and particles; and lastly to master as many words as possible in order to express one's ideas. According to these principles this introductory Method is intended to impart to the student: the Pronunciation of letters and words, the Inflexion and Form of the words and the most necessary words of practical life in the form of Exercises. It consists therefore of three Divisions: I. The correct pronunciation of the language (*ὁρθοέπεια*); II. The regular forms of the parts of speech (*τυπικόν*), viz: the conjugations of all regular verbs (*θήματα*), the declensions of all regular nouns (*ὀνόματα*), and the usual forms of the different particles (*μόρια*); III. Greek and English exercises with vocabularies preceding each of them (*Θεματολογαφία*), and many hints as to the previous (Turkish) Period of the language for the easier understanding of its songs, fables and customs, and for quicker translation from one language into the other.

stinction is the different quantity of time in their pronunciation, which especially in the ancient poetical language forms a prominent part of the prosody and is of great consequence in Modern Greek for the correct accentuation of the words, for $\bar{\eta}$ and $\bar{\omega}$, being long vowels, when produced by a contraction and accentuated have always a circumflex (*περισπωμένη*); $\acute{\epsilon}$ and $\acute{\omicron}$, being short vowels, when accentuated have always either an acute (*ὀξεῖα*) or a grave (*βαρεῖα*) accent, but never a circumflex; $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$ are sometimes short and sometimes long vowels and therefore it is often very difficult to fix the right accent on them (see Chapt. II. page 8). As to their pronunciation the vowels do not present the difficulty of English vowels, and this on account of their fixity of sound, which is always the same; so the vowel α sounds always like the English *a* in the words *ask*, *task*, *far*, *are* etc.; the vowel ϵ sounds always like the English *e* in the words *expect*, *accept*, or like the English *a* in *make*, *take*, *gate* etc.; the vowel η sounds always like the English *ee* in *keep*, *been*, *week* etc.; the vowel ι sounds like the English *i* in *is*, *it*, *in* etc.; the vowels $ο$ and $ω$ sound like the English *o* in *store*, *lore*, *stove* etc.; the vowel $υ$ as well as the diphthong $υι$ sound like the English *y* in *hymn*, *nymph* etc.

These are the seventeen consonants: β , γ , δ , ζ , θ , κ , λ , μ , ν , ξ , π , ρ , σ , τ , φ , χ , ψ . Their traditional pronunciation is as follows:

The letters β , ζ , κ , λ , μ , ν , ξ , π , ρ , σ , τ and φ correspond exactly with the English *v*, *z*, *k*, *l*, *m*, *n*, *x*, *p*, *r*, *s*, *t* and *f*; the English scholar finds no difficulty in pronouncing these consonants, but the letter *z* does not find in the mouth of the German its exact sound; he pronounces it very hard like *tz*, while the Englishman gives its real pronunciation, for instance the German pronounces the word $\zeta\eta\lambda\omicron\varsigma$ like *tzalos*, whilst the Englishman says *zelos* exactly like the Greek $\zeta\eta\lambda\omicron\varsigma$. Of the two σ , ς the first (σ) is used in the beginning and middle of words, while the second (ς) at the end of the

word. The consonant ψ is replaced in English by the two consonants ps, as also the consonant φ by ph.

Some difficulty presents itself in the pronunciation of the remaining four consonants, namely: γ , δ , θ and χ .

The pronunciation of the consonants δ and θ is very easy for the Briton; δ is the mild th of the English language, as in: *mother*, *father* etc.; θ is the less mild th, as in: *mouth*, *south* etc. These consonants are however not well pronounced by the German, as these sounds are not in his native tongue. It often occurs therefore that German students, being unable to pronounce these letters, find the simple remedy in contending that they acknowledge only the classical, that is the Erasmian pronunciation of Greek, and so they prefer to pronounce $\theta\epsilon\omicron\varsigma$ like *teos*.

The greatest difficulty for the Englishman is the pronunciation of the consonants γ and χ especially of the latter. The sound of the letter γ is between the English g and y, as between the words: *garden* and *yard* or *yarn*; therefore where it is followed by the sounds α and ω (ω) it is more guttural, than if it was formed by the palate, viz: it is pronounced deeper, for instance $\gamma\acute{\alpha}\mu\omicron\varsigma$, $\gamma\acute{o}\omicron\varsigma$ etc.; where it is followed by the sounds ϵ ($\alpha\iota$), η , ι , υ , ($\epsilon\iota$, $\omicron\iota$, $\upsilon\iota$) it must be pronounced exactly like the English y in: *yellow*, *yes*, *yield*. The Greek words $\gamma\acute{\epsilon}\lambda\omega\varsigma$, $\gamma\acute{\epsilon}\rho\omega\nu$, $\gamma\eta\rho\alpha\varsigma$, $\gamma\epsilon\iota\sigma\omicron\nu$, correspond with this sound.

The Greek consonant χ is the most difficult for the English, as it is badly represented by k. The correct sound of this letter lies between the English h and ch, as between the words *hard*, *harbour* and *character*, *chronicle* etc. Where it is followed by the sounds α and ω (ω) it is more guttural for instance: $\chi\acute{\alpha}\rho\iota\varsigma$, $\chi\omicron\rho\acute{o}\varsigma$, $\chi\tilde{\omega}\rho\omicron\varsigma$ etc.; if however followed by the sounds ϵ , ($\alpha\iota$), η , ι , υ , ($\epsilon\iota$, $\omicron\iota$, $\upsilon\iota$) it has to be pronounced somewhat higher, more with the palate, namely: $\chi\acute{\epsilon}\rho\omicron\sigma\omicron\varsigma$, $\chi\alpha\iota\rho\omega$, $\chi\eta\rho\alpha$, $\chi\epsilon\iota\rho$, $\chi\upsilon\tau\eta\alpha$ etc. Notwithstanding these remarks it is not possible to represent the exact pronunciation of this

consonant perfectly in English, the only medium therefore will be to hear its oral expression. For the German tongue however its pronunciation, especially in the second case, viz: where it is followed by the sounds *ε*, *η* etc. is easier, because the German language possesses this sound in the words: *ich*, *nicht*, as the Scotch do the word *loch*.

The diphthongs of the present Greek are the following: *αι*, *ει*, *οι*, *υι*, *αυ*, *ευ* and *ου*. Four other sounds besides are derived from the above through the subscription of the *ι* and through the augment in the tenses of the past; which the Grammarians also call diphthongs; these are: *α* and *η* from *αι* (*αἶδω*, *ἔδω*, *αἰνῶ*, *ἦνουν*, *αἶρα*, *ἦρουν*), *ο* from *οι* (*οἶκῶ*, *ᾔκουν*, *οἶχομαι*, *ᾔχόμην*), and *ηυ* from *αυ* and *ευ* (*αὐλῶ*, *ἠύλουν*, *αὐχῶ*, *ἠύχουν*, *εὐνοῶ*, *εὐνόουν*, *εὐχομαι*, *εὐχόμην*).

The diphthongs, according to long tradition of the Greek nation, are pronounced so that they form only one sound, which is not the case according to the Erasmian pronunciation, where they are divided, thus making up a double sound. Their pronunciation is a very easy one. *αι* is pronounced like the English *ai* in: *maid*, *paid* etc.; *ει* like the English *ei* in *seize*, *seizure* etc.; *ου* like the English *ou* in: *you*, *your*, *would* etc.; the *οι* and *υι* like the English *y* in: *hymn*, *nymph* etc. as above mentioned.

The diphthongs *αυ* and *ευ* (also *ηυ*) if they are followed by a syllable beginning either with a vowel or diphthong, or with the consonants *β*, *γ*, *δ*, *λ*, *μ*, *ν*, *ρ* and *ζ*, are pronounced like *αβ*, *εβ*, *ηβ*, (English *av*, *ev*); for instance: *αὐλός*, *εὐγείος*, *εὐάρεστος* etc. (English *avlds*, *avyeos*, *avarestos*). If however the consonants *θ*, *κ*, *π*, *τ*, *φ*, *χ*, *ξ*, *σ* and *ψ* follow, they are pronounced like *αφ*, *εφ*, *ηφ*; for instance: *εὐσθενής*, *αὐτός*, *εὐξείνος* etc. (English *afsthanées*, *aftós*, *éfxeinós*).

CHAPTER II.

SOME PECULIARITIES OF PRONUNCIATION (διαφοραί
τινες ἐν τῇ προφορᾷ). — THE SIGNS OF ACCENTUA-
TION (τὰ σημεῖα τῶν τόνων). — THE SIGNS OF
PUNCTUATION (τὰ σημεῖα τῆς στίξεως).

The vowels not only united with one another and thus forming diphthongs, but also alone may make up a syllable, the consonants however, neither united nor alone can form a syllable without being connected with a vowel. In Modern as well as in the ancient Greek one, two or three consonants may be found in the same syllable, but not more, for instance: στρου-θός, στρω-μνή etc. In the pronunciation of some consonants in their connection in words or in the expression of a sentence, there are some peculiarities to be noticed. Such are, when γγ, γκ, γχ, and γξ are found in a word, or where the consonant π follows after μ or ν, and where the consonant τ follows after ν. In the first case, as in the words ἄγγελος, ἄγκυρα, ἔγχος, στρόφιγξ the letter γ is pronounced like n in the English words *anxious*, *anxiety*, *angry* etc. In the case however, where μ or ν is followed by π in the same word or in two words following one another as in the words ἐμπόλεμος, τὸν πόλεμον, or where ν is followed by τ in the same cases, as ἐντομον, τὸν τόνον, the π sounds like the Latin b (*embólemos*, *tón bólemon*) and the τ like the Latin d (*éndomon*, *tón dónon*).

The capital letters (τὰ κεφαλαῖα γράμματα) of the alphabet are used in Modern Greek: 1) when the Supreme Being or any of His qualities are spoken of; 2) when proper names have to be written, but not in their derivatives; 3) after a full stop and often 4) for the sake of politeness, when one is obliged to write the second person plural of the personal pronoun ὑμεῖς (comm. σεῖς);

namely παρακαλῶ Ἰησοῦς, or Σᾶς παρακαλῶ, but this kind of address is more personal and arbitrary, than regular and common.

The accents (of τόνοι) in the present Greek language are three: βαρεῖα (grave accent, $\grave{}$); ὀξεῖα (acute accent, $\acute{}$); and περισπωμένη (circumflex, $\circ\grave{}$). There are also written but not pronounced two πνεύματα (spiritus, breathings), ἡ δασεῖα (spiritus asper, asp) and ἡ ψιλή (spiritus lenis len), hard and soft breathing.

The grave accent ($\grave{}$) is only put on the last syllable of the word in a sentence, when that word is not immediately followed by a full stop or a colon, for instance: ὁ Κύριος αὐτός ἦλθεν, but ἦλθεν ὁ Κύριος αὐτός· or ἦλθεν ὁ Κύριος αὐτός.

The acute accent ($\acute{}$) is written on the last syllable (as in the two cases above named), on the penultimate, as ἀνθρώπων, and on the antepenultimate as: ἄνθρωποι.

The circumflex ($\circ\grave{}$) is only placed on the long ultimate and on the long penultimate, for instance: γῆ, πῶλος.

The principal rule or maxim of placing an acute accent correctly depends upon the quantity of the last syllable of the word as in the Latin language upon the penultimate. If the ultimate is short, it pushes the accent to the antepenultimate, for instance: παράβολος; if however the ultimate is long, it draws the accent towards itself on the penultimate, for instance: παραβόλων. The exceptions to this rule will be explained in the third part of the Course.

The general rule in regard to the circumflex is, that it is placed only on a long penultimate, when the ultimate is short, for instance: εταῖρος, δοῦλος, or on a contracted ultimate for instance: τιμῶ (from τιμάω), ὄστον (from ὀστέον) etc. The greatest difficulty however is, to know when the double-timed vowel (δίχρονον, anceps) is long or short. For the first the best medium of information is a good Dictionary.

The correct use of the accents in the Modern Greek language forms the chief and unavoidable medium of

speaking this language fluently and eloquently. The accents make up half of its prosody, which, combined with the real traditional pronunciation of the letters forms a melodious expression. The prosody of the quantity of syllables, however, united with the prosody of accentuation in the *song* of the country people, but only in singing, proves the existence of both, that is to say the full prosodian pronunciation of the language. It is an empty philological speculation to contend that the quantitative prosody does not congrue or does not exist together with the accentual prosody, because one forgets the uniting medium of both, viz: music, which in ancient times was and will always be the anima (ἡ ψυχή) of poetry.

The two breathings in Modern Greek are only written and not pronounced, but it is necessary to know exactly where to put the one or the other, not only on account of correct writing, but also for the so-called pathological alterations or affections of the consonants, as will soon be seen.

The breathings are placed on the first syllable of words beginning with a vowel, a diphthong or with ρ. Thus when the word begins with a small vowel or with ρ the breathing is put exactly on it, for instance: ἔρως, ἀρά, ἀληθής, ῥῆμα, ῥάπτης; if it begins however with a capital letter, the breathing precedes it; for instance: Ἄρης, Ἐρμής; when it commences with a diphthong, the breathing is placed on the second vowel, for instance: αἰδώς, εὐρύς, Εὐκλείδης, Αἰσχύλος etc. Besides, when two ρ are found in the middle of a word, the first one of them gets a soft breathing and the second one a hard breathing, for instance: ἐπιρῥήμα, ἐπιρροή etc. The hard breathing is put on every word beginning with ν or ρ and besides on about one hundred or one hundred and fifty other words, the register of which is to be found in many Grammars or Dictionaries. All other words receive the soft breathing. The same sign is put on some words altered through the so-called pathological

changes of the syllables (πάθη συλλαβῶν), these are the crasis (κράσις), as in: τοῦναντίον (from τὸ ἐναντίον), κἀγὼ (from καὶ ἐγὼ), and the elision (ἔκθλιψις), as in: ἐπ' αὐτοῦ (instead of ἐπὶ αὐτοῦ), ἐφ' ἡμῶν (instead of ἐπὶ ἡμῶν), ἀνθ' ὑμῶν (instead of ἀντὶ ὑμῶν) etc. and called in the first case coronis (ἡ κορωνίς), in the second apostrophe (ἡ ἀπόστροφος). More details will be found in the third part of this Course.

The signs of punctuation (τὰ σημεῖα τῆς στίξεως) are: ἡ τελεία (the English full stop, —.), placed at the end of a period or paragraph; ἡ ἄνω τελεία (the English colon (:)) and semicolon (;) —.), placed after a sentence; τὸ κόμμα (the English comma —,), put after a part of a sentence. Besides these signs there are also to be found the following ones in the Modern Greek language: τὸ ἐρωτηματικόν (the note of interrogation —); τὸ ἐπιφωνηματικόν (the note of exclamation —!); τὸ εἰσαγωγικόν (the quotation “—”); τὸ ὕφην or τὸ ἐνωτικόν (the hyphen —); ἡ παῦλα (the pause —); ἡ παρένθεσις (the parenthesis ()); ἡ συνίησις (the synizesis ~); τὰ διαλυτικὰ σημεῖα (the diaeresis —); τὰ ἀποσιωπητικὰ σημεῖα (the notes of silence —.....); τὸ διαιρετικόν (the division -) and the paragraph (§), ἡ παράγραφος.

The note of interrogation is placed at the end of a question, for instance: τίς εἶ; or comm. ποῖος εἶσαι. The note of exclamation is put after expressions of admiration or astonishment, for instance: ὦ μεγαλεῖον! ὦ τοῦ θαύματος! The note of quotation is put, when a sentence or speech of another person is introduced in our speech, for instance: ὁ Κύριος εἶπεν· “ἀγαπᾶτε ἀλλήλους”. The hyphen is used to unite two words expressing one idea, for instance: οἱ Ἀγγλο-Σάξωνες; but such a connection is not obligatory. The pause is used, when a person cuts off its speech, meditating or being interrupted, or when a period is too long and a pause or rest is necessary, for instance: οἱ Ρωμαῖοι νικῆσαντες καὶ καὶ, — οὗτοι The parenthesis is used as in other languages, viz: for better explanation.

The synizesis is placed under the word, especially in the vulgar Greek idiom, to unite two syllables into one, for instance: τὰ παιδιὰ (instead of τὰ παιδία), τὰ πουλιὰ (instead of τὰ πουλία) etc. The diaeresis is put over the second vowel of a diphthong in order to divide and distinguish a word from another similarly spelt one, but of different meaning, for instance: αὐλός (flute) αὔλος (not material, spiritual). The note of silence is used when people do not like to express the whole meaning of a sentence, for instance: οὗτος ὁ ἄνθρωπος. The note of division is used to divide the words into syllables, especially at the end of a line (στίχος), when the whole word cannot be written in the same line and has to be divided, for instance: ἡ ἀν-θρο-πο-λα-τρεΐ-α (anthropolatry); finally the paragraph is used, when a long speech is subdivided into smaller parts.

In order to make the rules, which are explained above, adaptable and useful for the pronunciation, accentuation and punctuation, a very few sentences, expressed in the form of dialogues and one or two narratives, translated from the English, will be found of great value for the practice of correct reading.

Παυλίδης. — Πετρίδης.

Paulides. — Petrides.

Πα. Καλὴ ἡμέρα σας, Κύριε Πετρίδη.

Pa. Good day, Mr. Petrides.

Πε. Χαίρετε, Κύριε Παυλίδη.

Pe. I salute you, Mr. Paulides.

Πα. Τί νέα ἔχομεν;

Pa. What news have we?

Πε. Οὐδέν, ἐκτός τῆς κατὰ Βάλασσαν πολιορκίας (τοῦ κατὰ Βάλασσαν ἀποκλεισμοῦ) τῶν πέντε μεγάλων Δυνάμεων.

Pe. Nothing, but the blockade of the five great Powers.

Πα. "Ω! τί δυστυχία! ἀλλ' ἤτο ἐπόμενον· ὁ Πρωσσὸς διπλωμάτης εἶναι σήμερον ὁ δεσπότης τῆς γῆς.

Pa. Oh! what a misfortune! but it was to be expected, the Prussian diplomatist is to day the despot of the earth.

Παυλίδης. — Πετρίδης.

Paulides. — Petrides.

Πε. Θαυμάζω, πῶς κατορθώνει
νὰ πείθῃ τὴν Ἀγγλίαν καὶ Ῥωσ-
σίαν.

Pe. I wonder how he ma-
nages to persuade England and R-

Πα. Αὐτὸς δύναται (ἤμπορεῖ)
νὰ πεταλώσῃ καὶ τὸν διάβολον,
φίλε μου.

Pa. He is even able to
tame the devil, my friend.

Πε. Νομίζω ὅτι καὶ αὐτὸς ἐπὶ
τέλους θὰ σπάσῃ τὸ κεφάλι του,
καθὼς ὁ τρίτος Ναπολέων.

Pe. I think also he will
last break his head, like Na-
oleon III.

Πα. Ἀλλὰ τί ὠφελεῖ νὰ ὠμι-
λῶμεν περὶ τοῦ μέλλοντος, ἐν ᾧ
τώρα τὸ ἔθνος μας πάσχει ἐνεκα
αὐτοῦ;

Pa. But what is the use
speaking about the future, w-
hen our nation suffers now on acc-
ount of him?

Πε. Μᾶς λείπουνσι ἄνδρες ικανοί.

Pe. We want skilful men.

Πα. Συμφωνῶ πληρῶστατα.

Pa. I fully agree with you.

Πε. Ὁ Πρωθυπουργὸς μας λέγει·
“θὰ λάβωμεν (comm. θὰ πάρω-
μεν) τὴν Ἠπειρον.” Ἀνῆκει εἰς
τὴν τάξιν τῶν μὲ ἐν-
νοεῖς.

Pe. Our Premier says: “we shall
get Epirus.” He belongs to
the class of you un-
derstand, I suppose.

Πα. Θέλεις νὰ εἴπῃς ὅτι εἶναι
κοῦφος καὶ ὀπαδὸς τῶν πιστευόν-
των εἰς τὰ ὄνειρα.

Pa. You mean to say that
he is light-hearted and adherent
to the believers in dreams.

Πε. Τούλάχιστον στερεῖται πρα-
κτικοῦ νοδὸς καὶ πολιτικῆς μεγα-
λοφυΐας.

Pe. At least he is wanting
practical sense and political gi-
ganticity.

Πα. Ἀά! τὸ ἐπίτυχες νομίζεις,
φίλε μου, ὅτι ἡ μεγαλοφυΐα εὐ-
ρίσκεται εἰς τοὺς δρόμους;

Pa. Aha! you have hit the
mark; do you think, my friend,
that genius is to be found on the
streets?

Πε. Ἄς ἀφήσωμεν τὰ πολιτικά,
διότι δὲν ἔχουσι τέλος, καὶ ἄς
ὑπάγωμεν εἰς τὸ καφενεῖον.

Pe. Let us put politics aside
for they have no end, and let us
go into the coffee-house.

Πα. Μὲ συγχωρεῖτε, Κύριε Πε-
τρίδη, θὰ ἐπισκεφθῶ πρῶτον ἕνα
φίλον καὶ μετὰ ταῦτα συναντῶ-

Pa. Please, excuse me, Mr. Pe-
trides, I shall first visit a friend
and afterwards we meet in the

Παυλίδης. — Πετρίδης.

Paulides. — Petrides.

μεῖα ἐν τῇ γνωστῇ γωνίᾳ τοῦ
καφενεῖου.well-known corner of the coffee-
house.

Πε. Χαῖρε, λοιπόν.

Pe. Good bye, for the present.

Πα. Χαῖρε.

Pa. Good bye.

Ὁ στρατηγὸς Οὐοσσιγκτῶν.

Ὁ στρατηγὸς Οὐοσσιγκτῶν, πρόεδρος τῶν ἡνωμένων Πολιτειῶν τῆς Ἀμερικῆς, εἶχε φίλον, συμπολεμήσαντα μετ' αὐτοῦ ἐν τῷ κατὰ τῆς Βρεττανίας πολέμῳ καὶ ἐν καιρῷ εἰρήνης ἐξακολουθήσαντα νὰ ἦναι περίπου ὁ καθημερινὸς αὐτοῦ συνέταιρος (σύντροφος). Ὁ φίλος οὗτος ἦτο μὲν ἐνάρξτος καὶ κοινωνικὸς ἄνθρωπος, πρὸς δὲ συμπεριφορᾷς ἀνενοχλήτου, ἀλλ' οὐδεμίαν ἐκέκτετο πραγματικὴν ἰκανότητα. Θέσις τις προσοδοφόρος ἐν τῇ διαθέσει τοῦ προέδρου συνέβη νὰ ἦναι κενή· πολλοὶ δὲ ἐνόμιζον ὅτι ὁ εἰρημνέτος φίλος του εὐκόλως θὰ ἐλάμβανεν αὐτήν, καθ' ὅσον ὁ Οὐοσσιγκτῶν οὐδέποτε ἤθελεν ἀρνηθῆ (θὰ ἤρνεϊτο) τοιαύτην χάριν εἰς ἄνδρα, ὅστις οὐ μόνον εἶχεν ὑψηρετήσει τὴν πατρίδα του καλῶς ὡς στρατιώτης, ἀλλ' ἦτο συνάμα καὶ φίλος σχεδὸν ἀπαράιτητος διὰ τὴν τοῦ στρατηγοῦ οἰκιακὴν εὐτυχίαν. Ἐν τούτοις ἕτερος ἀπαιτητῆς τῆς θέσεως ἐπαρουσιάσθη, ὃν μὲν πολιτικὸς ἀντίπαλος τοῦ Οὐοσσιγκτῶνος, ἀλλ' ἀνὴρ ἀδιαφιλονεικίτου ἀκεραιότητος καὶ μεγάλης πρακτικῆς εὐφυΐας. Πᾶς τις λοιπὸν ἐπίστευεν, ὅτι ἡ αἰτησις τοῦ δευτέρου τούτου προσώπου θὰ ἦτο ματαία, διότι οὐδὲν στίλβον συστατικὸν ἀξίας ἡδύνατο οὗτος νὰ παρουσιάσῃ πρὸ τῶν ὀφθαλμῶν τοῦ Οὐοσσιγκτῶνος, τὸναντίον μάλιστα αὐτὸς συνετέλεσε πολὺ νὰ ματαιώσῃ τὰ σχέδια τοῦ προέδρου καὶ πρὸς τούτοις ἀντέκειτο εἰς ἄνδρα, τὸν ὅποιον ὁ Οὐοσσιγκτῶν ἐθεώρει ὡς τὸν ἀγαπητότατον φίλον του. Ὅποιον ὅμως ἦτο τὸ ἀποτέλεσμα; Ὁ ἐχθρὸς τοῦ Οὐοσσιγκτῶνος διωρίσθη εἰς τὴν θέσιν.

Ἀμοιβαίως τις φίλος, ἐνδιαφερόμενος ὁ ἴδιος ἐν τῇ ὑποθέσει ἐτόλμησε νὰ διαμαρτυρηθῇ εἰς τὸν πρόεδρον κατὰ τῆς ἀδικίας τοῦ διορισμοῦ. Ἡ ἀπάντησις (ἡ ἀποκρίσις)

τοῦ μεγάλου τούτου ἀνδρὸς ἦτο ἡ ἀκόλουθος· „δέχομαι τὸν φίλον μου μετ' ἐλλικρινοῦς ἀγάπης· εἶναι πάντοτε λίαν εὐαπόδεκτος εἰς τὸν οἶκόν μου καὶ εἰς τὴν καρδίαν μου, ἀλλὰ μ' ὅλας τὰς καλὰς αὐτοῦ ιδιότητας δὲν εἶναι ὁ πρακτικὸς ἀνὴρ. Ὁ ἀνταγωνιστὴς αὐτοῦ, καίπερ ὢν πολιτικὸς πολέμιός μου, εἶναι ὅμως ἀνὴρ πρακτικὸς· τὰ ἰδιωτικά μου αἰσθήματα οὐδὲν κοινὸν ἔχουσι πρὸς τὴν περίστασιν ταύτην. Δὲν εἶμαι ὁ Γεώργιος Οὐοσσιγκτῶν, ἀλλ' ὁ πρόεδρος τῶν ἡνωμένων Πολιτειῶν· ὡς Γεώργιος Οὐοσσιγκτῶν ἤθελον πράξει ὑπὲρ τοῦ φίλου μου πᾶσαν χάριν ἐντὸς τῶν ὁρίων τῆς δυνάμεώς μου, ὡς πρόεδρος ὅμως τῶν ἡνωμένων Πολιτειῶν δὲν δύναμαι νὰ πράξω οὐδὲν (τίποτε).“

Ὁ Μωσῆς Ῥοθσχίλδης.

Ἐπὶ τῶν χρόνων τῆς Γαλλικῆς ἐπαναστάσεως ἔζη ἐν Φραγκφούρτῃ παρὰ τῷ Μοίλνφ ἐν Γερμανίᾳ Ἰουδαῖός τις τραπεζίτης περιορισμένης μὲν καταστάσεως, ἀλλὰ καλῆς ὑπολήψεως, ὀνομαζόμενος Μωσῆς Ῥοθσχίλδης. Ὅτε ὁ Γαλλικὸς στρατὸς εἰσέβαλεν εἰς Γερμανίαν, ὁ πρίγκηψ τῆς Ἑσσης-Κάσσελ ἠναγκάσθη νὰ φύγῃ ἐκ τοῦ πριγκηπάτου του. Διερχόμενος δὲ διὰ Φραγκφούρτης παρεκάλεσε τὸν Μωσῆν Ῥοθσχίλδην νὰ λάβῃ καὶ φυλάξῃ μεγάλην τινα ποσότητα χρημάτων καὶ τινα πολύτιμα κειμήλια, τὰ ὅποια ἄλλως ἐκινδύνουν νὰ πέσωσιν εἰς τὰς χεῖρας τοῦ ἐχθροῦ. Ἀλλ' ὁ Ἰουδαῖος ἠδυνάτει κατ' ἀρχὰς νὰ ἀναδεχθῇ τόσον μεγάλην εὐθύνην· ὁ δὲ πρίγκηψ ἀμνηχανὼν τίνι τρόπῳ νὰ διασώσῃ τὴν περιουσίαν του καὶ ἐπιμόνως παρακαλῶν κατώρθωσεν, ὥστε ὁ Μωσῆς νὰ συγκατανεύσῃ ἐπὶ τέλους εἰς τὴν παράκλησίν του. Ἠρνήθη ὅμως οὗτος νὰ δώσῃ ἀποδείξιν παραλαβῆς, διότι ἐν τοιαύταις ἐπικινδύνοις περιστασεῖσι δὲν ἠδύνατο νὰ καταστήσῃ ἑαυτὸν ὑπεύθυνον περὶ τῆς ἀσφαλοῦς ἀποδόσεως τῆς ἐμπιστευθείσης αὐτῷ περιουσίας.

Τὰ χρήματα λοιπὸν καὶ τὰ κειμήλια ἀξίας πολλῶν ἑκατοντάδων χιλιάδων λιρῶν ἀπεστάλησαν εἰς Φραγκφούρτην· ἀκριβῶς δὲ καθ' ἣν στιγμήν οἱ Γάλλοι εἰσῆλον εἰς τὴν πόλιν, ὁ κύριος Ῥοθσχίλδης κατώρθωσε νὰ θάψῃ

ταῦτα ἐν τινι γωνίᾳ τοῦ κήπου του. Δὲν ἐπειράθη δὲ νὰ κρύψῃ τὴν ἑαυτοῦ περιουσίαν, συμπορευμένην μόνον εἰς ἕξ χιλιάδας λιρῶν. Οὕτως οἱ Γάλλοι ἔλαβον ταύτην, μὴ ὑποπτεύοντες ὅτι αὐτὸς εἶχε μεγαλειτέραν ποσότητα ἐν τῇ κατοχῇ του. Ἐὰν αὐτὸς τὸνναντίον ᾔθελε δι᾽ ἰσχυρισθῇ ὅτι δὲν ἔχει διόλου χρήματα, ἐκείνοι βεβαίως ᾔθελον ἀνερευνήσῃ, ὡς ἔπραξαν ἐν πολλαῖς ἄλλαις περιστάσεσι, καὶ ᾔθελον εὐρεῖ καὶ ἀρπάσει τὰ πάντα. Ὅτε δὲ αὐτοὶ κατέλιπον τὴν πόλιν, ὁ κύριος Ῥοθσχίλδης ἀνῶρξε τὰ χρήματα τοῦ ἡγεμόνος καὶ ἤρξατο (ἤρχισε) νὰ χρησιμοποιεῖ μικρὰν αὐτῶν μερίδα. Ἀπὸ τοῦδε δὲ ἐδόθη ὅλος εἰς τὴν ἐργασίαν καὶ μετ' ὀλίγον ἐκέρδησεν ἴδια πλοῦτη πολλά.

Μετ' ὀλίγα ἔτη, γενομένης εἰρήνης, ὁ πρίγκηψ τῆς Ἑσσης-Κάσσελ ἐπανῆλθεν εἰς τὸ πριγκηπάτον του. Περιδεῆς δὲ ἀπηνθύνθη πρὸς τὸν ἐν Φραγκφούρτῃ τραπεζίτην, καλῶς ἐννοῶν ὅτι, ἐὰν οἱ Γάλλοι δὲν ἔχον ἀρπάσει τὰ χρήματα καὶ κειμήλιά του, ὁ Μωσῆς ἠδύνато νὰ δι᾽ ἰσχυρισθῇ ὅτι ταῦτα ἠρπάγησαν, καὶ οὕτω νὰ σφετερισθῇ τὰ πάντα ὁ ἴδιος. Πρὸς μέγαν ὅμως θαυμασμόν τοῦ ἡγεμόνος ὁ κύριος Ῥοθσχίλδης εἰδοποίησεν αὐτὸν ὅτι σύμπασα ἡ περιουσία του ἦτον ἀσφαλῆς καὶ ἤδη ἔτοιμος πρὸς ἀπόδοσιν σὺν τόκῳ πρὸς πέντε ἐπὶ τῶν ἑκατὸν (comm. με πέντε τὰ ἑκατὸν) ἐπὶ τοῦ χρηματικοῦ. Συγχρόνως δὲ ἐγνωστοποιεῖ αὐτῷ ὁ τραπεζίτης τίνι τρόπῳ ἔσωσεν αὐτὰ καὶ ἐξῆτει συγγνώμην, ὅτι ἐχρησιμοποίησε μέρος τῶν χρημάτων, παριστῶν ὅτι, ὅπως σῶσῃ ταῦτα, ἠναγκάσθη νὰ θυσιάσῃ τὴν ἑαυτοῦ περιουσίαν. Ὁ δὲ ἡγεμὼν τοσοῦτον συνεκινήθη ἐπὶ τῇ ἀφοσιώσει καὶ θυσίᾳ τοῦ κ. Ῥοθσχίλδου ὑπὲρ τῆς ἐμπιστευθείσης αὐτῷ παρακαταθήκης, ὥστε ἐπέτρεψε νὰ μένωσι τὰ χρήματα ἐν ταῖς χερσὶν αὐτοῦ σὺν μικρῷ τόκῳ. Ὅπως δὲ δέξῃ τὴν εὐγνωμοσύνην αὐτοῦ ὁ ἡγεμὼν, συνέστησε τὸν ἔντιμον Ἰουδαῖον εἰς διαφόρους ἄλλους ἡγεμόνας τῆς Εὐρώπης ὡς δανειστὴν χρημάτων. Ὁ Μωσῆς λοιπὸν προσεκαλεῖτο νὰ κάμῃ μεγάλας δανειστικὰς ἐπιχειρήσεις, δι' ὧν ἀπέκτα κέρδη ἀφθονα· προϊόν- τος δὲ τοῦ χρόνου, ἐγένετο πλουσιώτατος καὶ, παραλαβὼν τοὺς τρεῖς αὐτοῦ υἱοὺς ἐν τῷ ἰδίῳ ἐπαγγέλματι, ἐγκατέστη- σεν αὐτοὺς ἐν ταῖς τριῖσι μεγαλοπόλεσι τῆς Εὐρώπης, —

ἐν Λονδίῳ, ἐν Παρισίοις καὶ ἐν Βιέννῃ. Καὶ οἱ τρεῖς ἠτύχησαν καὶ ἀπέβησαν ἐν Εὐρώπῃ οἱ πλουσιώτατοι πάντων, οὓς ὁ κόσμος μέχρι τοῦδε ἔγνω. Καὶ ὁ μὲν βιώσας (ζήσας) ἐν Λονδίῳ κατέλιπε μετὰ θάνατον ἑπτὰ περιίπου ἑκατομμύρια λιρῶν ἀγγλικῶν. Οἱ δὲ ἄλλοι δύο ἔλαβον βαθμοὺς εὐγενείας ἀναδειχθέντες βαρῶνοι καὶ εἶναι ἴσως ἐπίσης πλούσιοι, ὥς ὁ ἐν Λονδίῳ ἀποθανὼν ἀδελφός των, οὗτινος τὰ τέκνα ὡσαύτως ὑψώθησαν μετὰ ταῦτα εἰς ὁμοίους εὐγενείας βαθμοὺς καὶ δι' ἐνὸς συνοικεσίου μάλιστα καὶ μετὰ τῶν λόρδων (εὐγενῶν) τῆς Ἀγγλίας συνεταυτίσθησαν. Οὕτω μία οἰκογένεια, τῆς ὁποίας τὸ βαλάντιον δύναται νὰ συντηρήσῃ πολέμους καὶ νὰ ἀποκαταστήσῃ εἰρήνην, ὀφείλει ὅλον αὐτῆς τὸ μεγαλεῖον εἰς μίαν πράξιν ἐκτάκτου τιμιότητος ἐπὶ ἐμπιστωσύνῃ.

DIVISION II.

THE FORMS OF THE PARTS OF SPEECH

(οἱ τύποι τῶν τοῦ λόγου μερῶν).

Grammarians of the past differed from those of the present time in dividing the parts of speech. However the arrangement according to the following Diagram will be the most reasonable and will impress its self most easily upon the memory of the pupil, for learning the forms of the modern Greek language.

DIAGRAM OF THE PARTS OF SPEECH.

Τὰ ῥήματα (THE VERBS).	Τὰ ὀνόματα (THE NOUNS).	Τὰ μόρια (THE PARTICLES).
3 συζυγίαι, ἡ τῶν βαρύνων, ἡ τῶν περισπωμένων καὶ ἡ τῶν εἰς μι.	3 κλίσεις, ἡ πρώτη, ἡ δευτέρα καὶ ἡ τρίτη, (three declensions, the	τὰ ἐπιφωνήματα (the interjections). τὰ ἐπιρρήματα (the adverbs).

Τὰ ῥήματα
(THE VERBS).

(three conjugations, the barrytones, the contracted and the verbs in μι) (a).

5 ἐγκλίσεις (five Moods).

3 πρόσωπα (three persons).

2 ἀριθμοὶ (two numbers) (b).

2 φωναὶ, ἡ εἰς ω (or μι) καὶ ἡ εἰς μαι, (two voices, that in ω (or μι) and that in μαι) (c).

6 χρόνοι (six tenses), viz:

ὁ παρὼν (ὁ ἐνεστώς), (the present tense), e. g. γράφω, I write.

Τὰ ὀνόματα
(THE NOUNS).

first, the second and third.

5 πτώσεις (five cases).

3 γένη (three genders).

2 ἀριθμοὶ (two numbers).

2 κατηγορίαι ὀνομάτων (two categories of nouns) viz: ὀνόματα οὐσιαστικά (substantive nouns).

Τὰ μόρια
(THE PARTICLES).

οἱ σύνδεσμοι, (the conjunctions).

αἱ προθέσεις (the prepositions).

οὐς. πρᾶσηγορικά (appellatives).
οὐς. κύρια, (proper nouns).
συγκεκριμένα, (concrete nouns). e. g. ἵππος, κύων.
ἀφηρημένα (abstract nouns). e. g. ἀρετή, σοφία.

ὁ μέλλων (the future) e. g. ὁ γράψω, I shall write.

ὀνόματα ἐπίθετα, (adjective nouns).

a. ἐπίθετα ποιότητος (qualitative adjectives). e. g. λευκός, μέλας, μαλακός.

b. ἐπίθετα ποσότητος, ἡ ἀριθμητικά (quantitative adjectives or numerals), e. g. δύο, τρεῖς, δεύτερος, τρίτος.

c. ἐπίθετα ἀντωνυμία ἢ ἀντωνυμιαὶ καὶ ἄρθρα (representative adjectives or pronouns and articles), e. g. ἐγώ, σύ, οὗτος, ὅστις, ὁ, ἡ, τόν, τήν.

d. ἐπίθετα μετοχικά ἢ μετοχαὶ (participial adjectives or participles), e. g. ὁ τύπτων, ὁ τυπτόμενος.

ὁ παρελθὼν (the past).

a. ὁ παρατατικός (the imperfect), e. g. ἔγραφον, I wrote.

b. ὁ ἀόριστος (the aorist), e. g. ἔγραψα, I wrote.

c. ὁ παρακείμενος (the perfect), e. g. ἔχω γράψει, I have written.

d. ὁ ὑπερσυντελικός (the pluperfect), e. g. εἶχον γράψει, I had written.

Note a. The ancient Greek conjugation in μι is only partly used in the present Greek language, that is to say only the voice μαι is in use, for instance people say, ἵσταμαι, τίθεμαι, δίδομαι,

δείκνυμαι, but not ἵστημι, τίθημι, δίδωμι, δείκνυμι, which are replaced by the barytones σταίνω (and στήνω), ζέτω, δίδω, δεικνύω.

Note b. The modern language has retained only two numbers for nouns and verbs out of the three of the ancient Greek, viz: singular and plural, like modern Arabic it keeps but two from the ancient language.

Note c. The division of Greek verbs into active, passive, middls or reflective, neutral and deponent, are distinctions in meaning only, not in form, and belong to the syntactical part of the Grammar. There are only two formal distinctions, as has been noticed in the Diagram; otherwise these nominations or distinctions in meaning apply equally to both voices of verbs, for instance, the active meaning, as ἀναγινώσκω βιβλίον and ὠνούμαι βιβλίον; the passive meaning, as τύπτομαι ὑπό τινος and πάσχω ὑπὸ τοῦ ψύχους; the middle or reflective meaning, as λούομαι (λούω ἑμαυτὸν, I wash myself) and σχολάζω (τίθημι ἑμαυτὸν ἐν σχολῇ, I put myself to rest); the deponents can be of the voice ω, e. g. χάσκω (never χάσκαμαι) or of the voice μαι, e. g. πένομαι (never πένω), and the neutrals, e. g. κλαίω, βάλλω, κοιμῶμαι.

According to the above Diagram this Division is subdivided into three chapters; the first chapter contains the regular forms or examples of the different kinds of verbs; the second the regular forms of the different categories of nouns, and the third and last the different kinds of particles.

CHAPTER I.

THE VERBS (τὰ ῥήματα).

The verb is the foundation of speech in every language; it imparts life to it and without it speech would be dead and quite unintelligible, as it binds the so-called subject to its attribute or predicate and so forms the sentence, but it is mostly united into one word with the attribute, for instance: ὁ λειμὼν πρασινίζει, instead of ὁ λειμὼν εἶναι πράσινος, τὸ ξθνος ἀκμάζει, instead of τὸ ξθνος εἶναι ἀκμαῖον. This is the reason why the verb should occupy the first place in every Grammar

and especially in the Greek, where this part of speech distinguishes itself above all other words. The learning of its forms is easy and forms about half of this Division, therefore it precedes the other forms.

The verbs of the Greek language (ancient and modern) have three conjugations (*συζυγίαι*), as has been noticed in the Diagram; that is to say they are either barytones (*βαρύτονα*), viz: such verbs, which have the accent not on the last syllable, e.g. *τύπτω*, *λύω*, etc. or such, which have the accent (always a circumflex) on the ultimate and are contracted (*περισπώμενα*), e.g. *τιμῶ*, *φιλῶ*, *δουλῶ*, etc., or lastly they are verbs ending in *μι*, which, as above noticed, are only partly in use in modern Greek, e.g. (*δίδωμι*) *δίδομαι*, (*δείκνυμι*) *δείκνυμαι*, etc. The first conjugation is subdivided into five classes, according to the character of the verb, that is in accordance with the last letter of the root of the verb, which can be a labial, a guttural, a lingual, a liquid and a vowel or diphthong, e.g. *τύπ(τ)-ω*, *πλέκ-ω*, *ἀγγέλλ-ω*, *λύ-ω*, *πείθ-ω* (see p. 33 sqq.). The second conjugation is subdivided into three classes, according to the contracted sounds *αω*, *εω* and *οω*; and the third conjugation is subdivided into four classes, according to the last letter of their root, which can be an *α*, an *ε*, an *ο*, and a *νυ*, e. g. *ἵσταμαι*, *τίθεμαι*, *δίδομαι*, *δείκνυμαι*.

Besides the conjugations there are to be distinguished in every verb: moods (*ἐγκλίσεις*), which are five in modern Greek as in the ancient language, viz: the indicative (*ὀριστική*), the subjunctive (*ὑποτακτική*), the optative (*εὐκτική*), the imperative (*προστακτική*) and the infinitive (*ἀπαρτέμφατος*); three persons (*πρόσωπα*), except in the imperative, which has only two; two numbers (*ἀριθμοί*); two voices (*φωναί*), the voice ending in *ω* and the voice ending in *μαι*; six tenses (*χρόνοι*): the present (*ὁ ἐνεστώς*), the imperfect (*ὁ παρατατικός*), the future (*ὁ μέλλων*), the aorist (*ὁ ἀόριστος*), the perfect (*ὁ παρακείμενος*) and the pluperfect (*ὁ ὑπερσυντελικός*).

It is also necessary to know what is an augment

(*αὔξησης*) and a reduplication (*ἀναδιπλασιασμός*) in the Greek verbs. Augment is either an *ε* prefixed before the imperfect, aorist, perfect and pluperfect, when the verb begins with a consonant, or the lengthening of the first vowel, when the verb begins with a short vowel, e. g. *τύπτω*, imperfect *ἔτυπτον* etc., *έλεω*, imperfect *ἤλεουν* etc. The first augment is in Greek called *συλλαβικὴ αὔξησης* (syllabical augment), the second one *χρονικὴ αὔξησης* (temporal augment). Reduplication is the repetition of the first consonant of the verb with *ε*, except *ρ* and except in the case, when a double consonant is not a mute before a liquid; this takes place only in the perfect and pluperfect in all their moods, while the augment exists only in the indicative of the imperfect, aorist and pluperfect, and in all the moods of the perfect, when it has not the reduplication, e. g. *τύπτω*, perfect *τέτυφα* (*ἔχω τετυμμένον*), pluperfect *ἔτετύφειν* (*εἶχον τετυμμένον*), *γράφω*, perfect *γέγραφα* (*ἔχω γεγραμμένον*), pluperfect *ἔγεγράφειν* (*εἶχον γεγραμμένον*).

The modern Greek language has three auxiliary verbs (*βοηθητικὰ ῥήματα*), viz: *εἶμαι* (I am), *θέλω* (I will), and *ἔχω* (I have). The two last ones are inflected according to the form of the barytones, consequently only the first one presents any difficulty and it has to precede and to be inflected at first.

εἶμαι, I AM.

THE PRESENT TENSE (ὁ ἐνεστώς).

INDICATIVE (ὁριστική),		SUBJUNCTIVE (ὕποτακτική),	
Singular	εἶμαι I am		ῥῆμαι I be.
(ἐνικὸς)	εἶσαι	Singular,	ῥῆσαι
	εἶναι		ῥῆναι
Plural (πλη-)	εἶμεθα		ῥῆμεθα
δυντικὸς)	εἴσθε	Plural,	ῥῆσθε
	εἶναι		ῥῆναι
	(a. G. εἶμι)		(a. G. ῥώ)

OPTATIVE (εὐκτική),		IMPERATIVE (προστακτική),	
	εἴθε νὰ ἦμαι I might, or	S.	ἔσο, be.
S.	εἴθε νὰ ἦσαι I wish to be.		ἔστω and
	εἴθε νὰ ἦναι		ἄς ἦναι
	εἴθε νὰ ἦμεθα	P.	ἔστε
P.	εἴθε νὰ ἦσθε		ἔστωσαν and
	εἴθε νὰ ἦναι.		ἄς ἦναι
	(a. G. εἶην).		(a. G. ἔσσι).
INFINITIVE (ἀπαρέμφατος),		PARTICIPLE (μετοχή),	
	νὰ ἦναι (α), to be		Masculine, ὢν, being
	or ὅτι εἶναι (δ)		Feminine, οὔσα
	(a. G. εἶναι).		Neuter, ὄν.
IMPERFECT TENSE		FUTURE TENSE	
	(παρεπαινετός),		(μέλλον),
	ἦμην and v. ἦμουν, I was	3d ἦμαι, and 3d ἔλω	} I shall be εἶσθαι
S.	ἦσο ἦσουν	S. 3d ἦσαι 3d ἔλεις	
	ἦτο(ν) ἦταν	3d ἦναι 3d ἔλει	
	ἦμεθα ἦμασταν	3d ἦμεθα 3d ἔλομεν	} εἶσθαι and v.
P.	ἦσθε ἦσασταν	P. 3d ἦσθε 3d ἔλετε	
	ἦσαν ἦταν	3d ἦναι 3d ἔλουσι(ν)	
	(a. G. ἦν)	(a. G. ἔσομαι). 3d ἔλουν εἶναι.	
CONDITIONAL MOOD		OPTATIVE OF THE PAST (εὐκτική τοῦ παρελθόντος),	
	(ὑποθετική ἢ δυνητική ἑγκλίσις),		
	3d ἦμην, and 3d ἦελον	} I should be or εἴθε νὰ ἦμην I might or	wished to εἴθε νὰ ἦσο have been εἴθε νὰ ἦτο(ν)
S.	3d ἦσο 3d ἦελες		
	3d ἦτο(ν) 3d ἦελε(ν)		
	3d ἦμεθα 3d ἦέλομεν	} εἶσθαι and v.	εἴθε νὰ ἦμεθα εἴθε νὰ ἦσθε εἴθε νὰ ἦσαν (a. G. εἴθε ἐγενόμην).
P.	3d ἦσθε 3d ἦέλετε		
	3d ἦσαν 3d ἦελον		
	(a. G. ἦν ἄν). 3d ἦέλαν εἶναι		

For Notes a. and b. see page 25 and 26, Not. a and b.

A. THE CONJUGATION OF THE BARYTONES (ἡ συζυγία τῶν βαρυτόνων).

1. VOICE IN ω (φωνή εις ω), GENERALLY CALLED **ACTIV**

τύπτω, I STRIKE.

INDICATIVE MOOD (ὁριστική)

PRESENT (ἐνεστώς),		FUTURE (μέλλων),	
τύπτω	I strike, I am	ἰά ϋψω or ἰέλω	} τύπει
S. τύπτεις	striking	S. ἰά τύψης	
τύπτει		ἰά τύψη	ἰέλει
τύπτομεν		ἰά τύψωμεν	ἰέλομεν
P. τύπετε		P. ἰά τύψητε	ἰέλετε
τύπτουσι(ν) and v.		ἰά τύψωσι(ν)	ἰέλουσι
τύπτουν		and v. ἰά τύψουν	and v. ἰέλουν
			(a. G. τύψω).

IMPERFECT (παρτατικός),		AORIST (ἀόριστος),	
ἔτυπτον	I struck, I was striking	ἔτυπα	I struck
S. ἔτυπτες		S. ἔτυπας (comm. ες)	
ἔτυπτε(ν)		ἔτυψε(ν)	
ἔτύπτομεν		ἔτύψαμεν	
P. ἐτύπετε		P. ἐτύπατε	
ἔτυπτον		ἔτυπαν	
and v. ἔτυπταν			(momentary action).
	(continual action).		

PERFECT (παρακειμένος),		PLUPERFECT (ὑπερσυντελικός),	
ἔχω	} I have struck	εἶχον	} I had struck
S. ἔχεις		(v. εἶχα)	
ἔχει	τύπει or τετυμμένον, ην, ον	S. εἶχες	τύπει or τετυμμένον, ην, ον
ἔχομεν		εἶχε(ν)	
P. ἔχετε	} τύπει or τετυμμένον, ην, ον	εἶχομεν	} τύπει or τετυμμένον, ην, ον
ἔχουσι(ν)		(v. εἶχαμεν)	
and v. ἔχουν	τύπει or τετυμμένον, ην, ον	P. εἶχετε	
	(a. G. τέτυφα)	εἶχον	
		(v. εἶχαν)	(a. G. ἐτέτυφειν)

THE FIRST CONDITIONAL MOOD,
(ἡ πρώτη ὑποθετικὴ ἢ δυνητικὴ ἔγκλισις),

ἡδέλον	{	or	ἂν ἔτυπτον	I should strike
(v. ἡδέλα)				
S. ἡδέλες	{	τύπτει	ἂν ἔτυπτες	
ἡδέλε(v)				
ἡδέλομεν	{	ἂν ἐτύπτομεν		
P. ἡδέεστε				
ἡδέλον	{	τύπτει	ἂν ἔτυπτε	
(a. G. ἔτυπτον ἄν)				
and v. ἡδέλαμεν	{	τύπτει		
ἡδέλατε				
ἡδέλαν	{			

THE SECOND CONDITIONAL MOOD, (ἡ δευτέρα ὑποθετικὴ ἢ δυνητικὴ ἔγκλισις),

ἡδέλον	{	I should have struck
(v. ἡδέλα)		
S. ἡδέλες	{	τύψει
ἡδέλε(v)		
ἡδέλομεν	{	τύψει
P. ἡδέεστε		
ἡδέλον	{	
(a. G. ἔτυψα ἄν).		
and v. ἡδέλαμεν	{	τύψει
ἡδέλατε		
ἡδέλαν	{	

SUBJUNCTIVE MOOD (ὑποτακτικὴ).

PRESENT (ἐνεστώς),

τύπτω	I may strike
S. τύπτῃς	
τύπτῃ	
τύπτωμεν	
P. τύπτετε	
τύπτωσι(v)	
(continual action).	

AORIST (ἀόριστος),

τύψω	I may strike
S. τύψῃς	
τύψῃ	
τύψωμεν	
P. τύψητε	
τύψωσι(v)	
(momentary action).	

PERFECT (παρακείμενος),

ἔχω	{	I may have struck
S. ἔχῃς		
ἔχῃ	{	τύψει or τετύμμένον, ἤν, ον.
ἔχωμεν	{	τύψει or τετύμμένον, ἤν, ον.
P. ἔχητε		
ἔχωσι(v)	{	
(a. G. τετύφω).		

OPTATIVE MOOD (εὐκτική).

PRESENT (ἐνεστώς),

εἴθε νὰ τύπτω I might strike
 S. εἴθε νὰ τύπτῃς
 εἴθε νὰ τύπτῃ
 εἴθε νὰ τύπτωμεν
 P. εἴθε νὰ τύπτῃτε
 εἴθε νὰ τύπτωσι(ν)
 and v. εἴθε νὰ τύπτουν.
 (a. G. τύπτοιμι).
 (continual action).

AORIST (ἀόριστος),

εἴθε νὰ τύψω I might stri
 S. εἴθε νὰ τύψῃς
 εἴθε νὰ τύψῃ
 εἴθε νὰ τύψωμεν
 P. εἴθε νὰ τύψῃτε
 εἴθε νὰ τύψωσι(ν)
 and v. εἴθε νὰ τύψουν.
 (a. G. τύψαιμι).
 (momentary action).

PERFECT (παράκειμενος),

εἴθε νὰ ἔχω } I might have struck
 S. εἴθε νὰ ἔχῃς } τύψει or
 εἴθε νὰ ἔχῃ } τετυμμένον, ἤν, ον
 εἴθε νὰ ἔχωμεν }
 P. εἴθε νὰ ἔχητε } τύψει or
 εἴθε νὰ ἔχωσι(ν) } τετυμμένον, ἤν, ον
 and v. εἴθε νὰ ἔχουν τύψει or τετυμμένον, ἤν, ον.
 (a. G. τετύφοιμι).

PLUPERFECT OR OPTATIVE OF THE VERY PAST

(εὐκτική τοῦ προπαρελθόντος), (a)

εἴθε νὰ εἶχον } I might have struck
 S. εἴθε νὰ εἶχες } τύψει or
 εἴθε νὰ εἶχε(ν) } τετυμμένον, ἤν, ον.
 εἴθε νὰ εἶχομεν }
 P. εἴθε νὰ εἶχετε } τύψει or
 εἴθε νὰ εἶχον } τετυμμένον, ἤν, ον.

Note a. This form is peculiar to modern Greek, expressing a wish of the very past.

IMPERATIVE MOOD (*προστακτική*).

PRESENT (<i>ἐνεστώς</i>),	AORIST (<i>ἀόριστος</i>),
S. τύπτε strike thou or ᾶς τύπτῃ be striking	S. τύψον strike thou (ν. τύψε) ᾶς τύψῃ
P. τύπτετε ᾶς τύπτωσι(ν) and ν. ᾶς τύπτουν (continual action).	P. τύψατε ᾶς τύψωσι(ν) and ν. ᾶς τύψουν (momentary action).

PERFECT (*παρακείμενος*),

S. ἔχε ᾶς ἔχῃ	} have struck τετυμμένον, ἦν, ον.
P. ἔχετε ᾶς ἔχωσι(ν)	
(a. G. τέτυφε).	

INFINITIVE MOOD (*ἀπαρέμφατος*).

PRESENT (<i>ἐνεστώς</i>).	FUTURE (<i>μέλλων</i>).
νὰ τύπτῃ (α) or ὅτι τύπτει (β) to strike (a. G. τύπτειν) (continual action).	ὅτι δὰ τύψῃ to be about to strike (a. G. τύψειν)
AORIST (<i>ἀόριστος</i>),	PERFECT (<i>παρακείμενος</i>),
νὰ τύψῃ to strike (a. G. τύψαι) (momentary action).	νὰ ἔχῃ or } τύψει or ὅτι ἔχει } τετυμμένον, ἦν, ον to have struck. (a. G. τετυφέναι).

Note a. The infinitives of the modern Greek language are inflected, viz: they have 1st, 2nd and 3d persons of the singular and plural according to their syntactical subject, for instance: νὰ τύπτῃ is inflected as the subjunctive of the present νὰ τύπτω, νὰ τύπτῃς, νὰ τύπτῃ, etc.; ὅτι τύπτει is inflected as the indicative of the same; νὰ τύψῃ and ὅτι δὰ τύψῃ as the subjunctive of the aorist; νὰ ἔχῃ τύψει or ὅτι ἔχει τύψει as the subjunctive of the perfect, or the indicative of the same.

Note b. The particle ὅτι precedes the infinitive, when this is governed by a verb expressing a personal or individual idea, e. g. after the verbs, νομίζω, πιστεύω, ὑποτίθεμαι (c. ὑποθέτω), ἐλπίζω ὅτι, etc. otherwise the particle νά precedes the infinitive.

PARTICIPLES (μετοχαί).

PRESENT (ἐνεστώς),		AORIST (ἀόριστος),	
masculine	τύπτων	masc.	τύψας
(ἀρσενική)		feminine	τύψασα
feminine	τύπτουσα	neuter	τύψαν
(θηλυκή)			(momentary action),
neuter	τύπτον		having struck.
(οὐδετέρα) striking.			
(continual action).			

FUTURE (μέλλων),

- m. μέλλων νά τύψῃ
 f. μέλλουσα νά τύψῃ
 n. μέλλον νά τύψῃ
 about to strike.
 (a. G. τύψων).

2. VOICE IN μαι (φωνή εἰς μαι), GENERALLY CALLED PASSIVE OR MIDDLE.

τύπτομαι, I AM STRUCK AND I STRIKE MYSELF.

INDICATIVE MOOD.

PRESENT,		FUTURE,	
τύπτομαι I am struck and	ἑὰ τυφθῶ	or	ἑέλω τυφθῇ I shall
S. τύπτειν I strike myself	S. ἑὰ τυφθῆς		ἑέλεις τυφθῇ be struck
τύπεται	ἑὰ τυφθῇ		ἑέλει τυφθῇ
τυπόμεθα	ἑὰ τυφθώμεν		ἑέλομεν τυφθῇ !
P. τύπεσθε	P. ἑὰ τυφθῆτε		ἑέλετε τυφθῇ
τύπονται	ἑὰ τυφθῶσι(ν)		ἑέλουσι(ν) τυφθῇ
			and v. ἑέλουν τυφθῇ
			(a. G. τυφθήσομαι)

IMPERFECT,

ἐτυπτόμην I was struck and
S. ἐτύπτεσο I struck myself
ἐτύπτετο

ἐτυπτόμεθα
P. ἐτύπτεσθε
ἐτύπτοντο

(continual action).

AORIST,

ἐτύφθην I was struck
S. ἐτύφθης
ἐτύφθη

ἐτύφθημεν
P. ἐτύφθητε
ἐτύφθησαν

(momentary action).

PERFECT,

εἶμαι τετυμμένος, η, ον I have
S. εἶσαι τετυμμένος, η, ον been
εἶναι τετυμμένος, η, ον struck

εἶμεθα τετυμμένοι, αι, α
P. εἰσθε τετυμμένοι, αι, α
εἶναι τετυμμένοι, αι, α
(a. G. τέτυμμαι).

PLUPERFECT,

ἦμην τετυμμένος, η, ον I had
S. ἦσο τετυμμένος, η, ον been
ἦτο(ν) τετυμμένος, η, ον struck

ἦμεθα τετυμμένοι, αι, α
P. ἦσθε τετυμμένοι, αι, α
ἦσαν τετυμμένοι, αι, α
(a. G. ἐτετύμην).

MIDDLE (SECOND) FUTURE.

θὰ τύψω ἑμαυτὸν and
S. θὰ τύψης σεαυτὸν
θὰ τύψῃ ἑαυτὸν

θὰ τύψωμεν ἡμᾶς αὐτοὺς
P. θὰ τύψητε ἑαυτοὺς
θὰ τύψωσι(ν) ἑαυτοὺς
(a. G. τύψομαι)

θέλω τύψει ἑμαυτὸν
θέλεις τύψει σεαυτὸν
θέλει τύψει ἑαυτὸν
θέλομεν τύψει ἡμᾶς αὐτοὺς
θέλετε τύψει ἑαυτοὺς
θέλουσι(ν) τύψει ἑαυτοὺς
I shall strike myself.

MIDDLE (SECOND) AORIST.

ἔτυψα ἑμαυτὸν I have struck myself
S. ἔτυπας (comm. ες) σεαυτὸν
ἔτυψε(ν) ἑαυτὸν

ἔτύψαμεν ἡμᾶς αὐτοὺς
ἔτύπατε ἑαυτοὺς
ἔτυπαν ἑαυτοὺς
(a. G. ἐτυψάμην).

THE PASSIVE CONDITIONAL MOODS.

ἤθελον τύπτεσθαι (v. ἤθελα)	and	ἵνα ἐτυπτόμην
S. ἤθελες τύπτεσθαι		ἵνα ἐτύπτεσο
ἤθελε(v) τύπτεσθαι		ἵνα ἐτύπτετο
ἤθελομεν τύπτεσθαι		ἵνα ἐτυπτόμεθα
P. ἤθέλετε τύπτεσθαι		ἵνα ἐτύπτεσθε
ἤθελον τύπτεσθαι		ἵνα ἐτύπτοντο
and v. ἤθέλαμεν τύπτεσθαι		
ἤθέλατε τύπτεσθαι		
ἤθελαν τύπτεσθαι		

I should be struck.

(a. G. ἐτυπτόμην ᾗν).

ἤθελον τυφθῆναι	I should have been struck
(v. ἤθελα)	
S. ἤθελες τυφθῆναι	
ἤθελε(v) τυφθῆναι	
ἤθελομεν τυφθῆναι	
P. ἤθέλετε τυφθῆναι	
ἤθελον τυφθῆναι	
and v. ἤθέλαμεν τυφθῆναι	
ἤθέλατε τυφθῆναι	
ἤθελαν τυφθῆναι	
(a. G. ἐτύφθην ᾗν).	

THE MIDDLE CONDITIONAL MOODS.

ἤθελον τύπτει ἑμαυτὸν	and	ἵνα ἔτυπτον ἑμαυτὸν
(v. ἤθελα)		
S. ἤθελες τύπτει σεαυτὸν		ἵνα ἔτυπτες σεαυτὸν
ἤθελε(v) τύπτει ἑαυτὸν		ἵνα ἔτυπτε(v) ἑαυτὸν
ἤθελομεν τύπτει ἡμᾶς αὐτοὺς		ἵνα ἐτύπτομεν ἡμᾶς αὐτοὺς
P. ἤθέλετε τύπτει ἑαυτοὺς		ἵνα ἐτύπτετε ἑαυτοὺς
ἤθελον τύπτει ἑαυτοὺς		ἵνα ἔτυπτον ἑαυτοὺς
and v. ἤθέλαμεν τύπτει ἡμᾶς αὐτοὺς		
ἤθέλατε τύπτει ἑαυτοὺς		
ἤθελαν τύπτει ἑαυτοὺς		

I should strike myself

(a. G. ἐτυπτόμην ᾗν or τυπτοίμην ᾗν).

THE MIDDLE CONDITIONAL MOODS.

- ἤθελον τύψει ἑμαυτὸν
 (v. ἤθελα)
 S. ἤθελες τύψει σεαυτὸν
 ἤθελε(v) τύψει ἑαυτὸν
 ἤθελομεν τύψει ἡμᾶς αὐτοὺς
 P. ἤθελετε τύψει ἑαυτοὺς
 ἤθελον τύψει ἑαυτοὺς
 and v. ἤθέλαμεν τύψει ἡμᾶς αὐτοὺς
 ἤθελατε τύψει ἑαυτοὺς
 ἤθελαν τύψει ἑαυτοὺς
 I should have struck myself
 (a. G. ἐτυψάμην or τυψάμην ἄν)

THE FUTURUM EXACTUM (ὁ μετ' ὀλίγον μέλλων),

- ἂν ἦμαι τετυμμένος, η, ον and θέλω εἶσθαι τετυμμένος, η, ον
 S. ἂν ἦσαι τετυμμένος, η, ον θέλεις εἶσθαι τετυμμένος, η, ον
 ἂν ἦναι τετυμμένος, η, ον θέλει εἶσθαι τετυμμένος, η, ον
 ἂν ἦμεθα τετυμμένοι, αι, α θέλομεν εἶσθαι τετυμμένοι, αι, α
 P. ἂν ἦσθε τετυμμένοι, αι, α θέλετε εἶσθαι τετυμμένοι, αι, α
 ἂν ἦναι τετυμμένοι, αι, α θέλουσι(v) εἶσθαι τετυμμένοι, αι, α
 and v. θέλουν εἶσθαι τετυμμένοι, αι, α.
 I shall have been struck.
 (a. G. τετύψομαι).

SUBJUNCTIVE MOOD.

PRESENT,

- τύπτωμαι I may be struck
 S. τύπτῃσαι and I may strike
 τύπῃται myself
 τυπτώμεθα
 P. τύπῃσθε
 τύπνται
 (continual action).

AORIST,

- τυφθῶ I may be struk
 S. τυφθῇς
 τυφθῇ
 τυφθώμεν
 P. τυφθῆτε
 τυφθώσι(v)
 and v. τυφθοῦν
 (momentary action).

PERFECT,

- ἦμαι τετυμμένος, η, ον
 S. ἦσαι τετυμμένος, η, ον
 ἦναι τετυμμένος, η, ον
 ἦμεθα τετυμμένοι, αι, α
 P. ἦσθε τετυμμένοι, αι, α
 ἦναι τετυμμένοι, αι, α
 I may have been struck.
 (a. G. τετυμμένος ὤ).

OPTATIVE MOOD.

PRESENT,

- also the middle form
 εἶδε νὰ τύπτωμαι I might be
 S. εἶδε νὰ τύπῃσαι struck and
 εἶδε νὰ τύπῃται I might strike
 εἶδε νὰ τυπώμεθα myself
 P. εἶδε νὰ τύπῃσθε
 εἶδε νὰ τύπωνται
 (a. G. τυπτοίμην)
 (continual action).
 εἶδε νὰ τύπτω ἐμαυτὸν
 S. εἶδε νὰ τύπῃς σεαυτὸν
 εἶδε νὰ τύπῃ ἑαυτὸν
 εἶδε νὰ τύπωμεν ἡμᾶς αὐτοὺς
 P. εἶδε νὰ τύπῃτε ἑαυτοὺς
 εἶδε νὰ τύπωσι(ν) ἑαυτοὺς
 and v. εἶδε νὰ τύπουν ἑαυτοὺς
 I might strike myself.
 (continual action).

THE PASSIVE AORIST,

- εἶδε νὰ τυφῶ
 S. εἶδε νὰ τυφῇς
 εἶδε νὰ τυφῇ
 εἶδε νὰ τυφώμεν
 P. εἶδε νὰ τυφῇτε
 εἶδε νὰ τυφώσι(ν)
 and v. εἶδε νὰ τυφούν
 I might be struck.
 (a. G. τυφῆ(ην)).
 (momentary action).

THE MIDDLE AORIST,

- εἶδε νὰ τύψω ἐμαυτὸν
 S. εἶδε νὰ τύψῃς σεαυτὸν
 εἶδε νὰ τύψῃ ἑαυτὸν
 εἶδε νὰ τύψωμεν ἡμᾶς αὐτοὺς
 P. εἶδε νὰ τύψῃτε ἑαυτοὺς
 εἶδε νὰ τύψωσι(ν) ἑαυτοὺς
 and v. εἶδε νὰ τύψουν ἑαυτοὺς
 I might strike myself.
 (a. G. τυψα(μην)).
 (momentary action).

PERFECT.

- εἶδε νὰ ἦμαι τετυμμένος, η, ον
 S. εἶδε νὰ ἦσαι τετυμμένος, η, ον
 εἶδε νὰ ἦναι τετυμμένος, η, ον
 εἶδε νὰ ἦμεθα τετυμμένοι, αι, α
 P. εἶδε νὰ ἦσθε τετυμμένοι, αι, α
 εἶδε νὰ ἦναι τετυμμένοι, αι, α
 I might have been struck.
 (a. G. τετυμμένος εἶην).

PLUPERFECT OR OPTATIVE OF THE PAST (a).

- εἶδε νὰ ἦμην τετυμμένος, η, ον
 S. εἶδε νὰ ἦσο τετυμμένος, η, ον
 εἶδε νὰ ἦτο(ν) τετυμμένος, η, ον
 εἶδε νὰ ἦμεθα τετυμμένοι, αι, α
 P. εἶδε νὰ ἦσθε τετυμμένοι, αι, α
 εἶδε νὰ ἦσαν τετυμμένοι, αι, α
 I might have been struck.

Note a. The same remark as in the voice in ω applies itself also here.

IMPERATIVE MOOD.

PRESENT,

- S. τύπτου
 ᾶς τύπτηται
 P. τύπτεσθε
 ᾶς τύπτονται
 also the middle form
 S. τύπτε σεαυτὸν (ἑαυτὸν)
 ᾶς τύπτη ἑαυτὸν
 P. τύπτετε ἑαυτοὺς
 ᾶς τύπτωσι(ν) ἑαυτοὺς
 (continual action)
 be struck and strike thyself.

AORIST,

- S. τύφθητι and ν. τύψου
 ᾶς τύφῃ
 P. τύφθητε and ν. τυφῃτε
 ᾶς τυφῶσι(ν)
 be struck
 the middle aorist
 S. τύψον (ν. τύψε) σεαυτὸν
 (ἑαυτὸν)
 ᾶς τύψη ἑαυτὸν
 P. τύψατε ἑαυτοὺς
 ᾶς τύψωσι(ν) ἑαυτοὺς
 (ν. ᾶς τύψουν)
 (momentary action) strike thyself.

PERFECT,

S. ἔσο τετυμμένος, η, ον
ἔστω τετυμμένος, η, ον

P. ἔστε τετυμμένοι, αι, α
ἔστωσαν τετυμμένοι, αι, α
be struck (the result remaining).
(a. G. τέτυπο).

INFINITIVE MOOD.

PRESENT,

να τύπτηται to be struck and
or ὅτι τύπτεται (a) to strike oneself
also the middle form
να τύπτῃ ἑαυτὸν to strike oneself
or ὅτι τύπτει ἑαυτὸν
(a. G. τύπτουσθαι)
(continual action).

FUTURE,

ὅτι θὰ τυφθῇ
to be about to be struck
(a. G. τυφθήσεσθαι)

PERFECT,

να ἦναι } τετυμμένος, η, ον
or ὅτι εἶναι } to have been struck
(a. G. τετύφθαι)

AORIST

να τυφθῇ
to be struck
(a. G. τυφθῆναι)
(momentary action).

Note a. The same remarks as to the inflexion of the infinitives must be considered also here, which have been mentioned for the infinitives of the voice in ω.

PARTICIPLES.

PRESENT.

m. τυπτόμενος
f. τυπτομένη
n. τυπτόμενον
being struck and striking
oneself
and m. τύπτων ἑαυτὸν
f. τύπτουσα ἑαυτήν
n. τύπτον ἑαυτὸ
striking oneself.

AORIST,

m. τυφθεῖς
f. τυφθεῖσα
n. τυφθὲν
struck

THE MIDDLE AORIST

m. τύψας ἑαυτὸν
f. τύψασα ἑαυτήν
n. τύψαν ἑαυτὸ
having struck oneself
(a. G. τυψάμενος)

PERFECT

- m. τετυμμένος
 f. τετυμμένη
 n. τετυμμένον
 having been struck

FUTURE,

- m. μέλλων νά τυφθῇ
 f. μέλλουσα νά τυφθῇ
 n. μέλλον νά τυφθῇ
 about to be struck
 (a. G. τυφθισόμενος)

THE MIDDLE FUTURE

- m. μέλλων νά τύψῃ ἑαυτὸν
 f. μέλλουσα νά τύψῃ ἑαυτήν
 n. μέλλον νά τύψῃ ἑαυτὸ
 about to strike oneself
 (a. G. τυψόμενος).

THE FUTURUM EXACTUM

- m. μέλλων νά ᾔναι τετυμμένος
 f. μέλλουσα νά ᾔναι τετυμμένη
 n. μέλλον νά ᾔναι τετυμμένον
 about to shall be struck
 (a. G. τετυψόμενος).

The other four classes of the first conjugation, viz: of the conjugation of the barytones are those, whose character (*χαρακτήρ*) or characteristic letter in the present tense is not a labial π, β, φ and πτ as in the above paradigm, but a guttural κ, γ, χ and σσ, ττ, or a lingual τ, δ, θ and ζ, or a liquid λ, μ, ν, ρ, or finally a vowel or a diphthong.

In every word, consequently also in the verb there is to be distinguished a root (*ρίζα*) and an ending or end-syllable (*κατάληξις*). The last letter of the root is called in the Greek language *χαρακτήρ* (character or characteristic letter); e. g. in the verb *λείπ-ω* *λείπ* is the root, *ω* the ending and *π* the character; in the verb *λέγω* *λέγ* is the root, *ω* the ending and *γ* the character etc.

The remaining four classes of the conjugation of the barytones do not present any special difficulty in their inflexion, except that the gutturals melt their character

together with the σ of the modern Greek future and aorist tenses, not in ψ as in the class of labials, but in ξ , e. g. διώκω, fut. θὰ διώξω, aor. ἐδίωξα, φλέγω, fut. θὰ φλέξω, aor. ἔφλεξα etc., the linguals are elided before the σ of the above named tenses, e. g. κλώθω, fut. θὰ κλώσω, aor. ἔκλωσα, σπεύδω, fut. θὰ σπεύσω, aor. ἔσπευσα etc.; the liquids keep their character unchanged and lengthen the last syllable of the root, e. g. μένω, fut. θὰ μείνω, aor. ἔμεινα, κερδαίνω, fut. θὰ κερδήσω, aor. ἐκέρδησα etc., finally the vowel (and diphthong) class of the barytones do not generally present any change in the future and aorist tenses, e. g. ἀκούω, fut. θὰ ἀκούσω, aor. ἤκουσα, λύω, fut. θὰ λύσω, aor. ἔλυσα, etc.

The following diagram represents all the five classes of the conjugation of the barytones, inflected according to the above example.

a. The class of labials, π , β , φ and $\pi\tau$:

π . voice in ω ; present, λάμπω, imperfect, ἔλαμπον, fut. θὰ λάμψω, aor. ἔλαμψα, perfect, ἔχω λάμψει, pluperfect, εἶχον λάμψει.

voice in $\mu\alpha\iota$; present, λείπομαι, imperfect, ἐλείπομην, fut. θὰ λειφθῶ, fut. 2nd, θὰ λείψω ἑμαυτὸν, aor. ἐλείφθην, aor. 2nd ἔλειψα ἑμαυτὸν, perfect, εἶμαι λειψιμμένος, pluperfect, ἦμην λειψιμμένος, fut. exactum, θὰ ἦμαι λειψιμμένος.

β . voice in ω ; θλίβω, imperf. ἔθλιβον, fut. θὰ θλίψω, aor. ἔθλιψα, perfect, ἔχω θλίψει, pluperf. εἶχον θλίψει.

voice in $\mu\alpha\iota$; θλίβομαι, imperf. ἐθλιβόμην, fut. θὰ θλιφθῶ, fut. 2nd θὰ θλίψω ἑμαυτὸν, aor. ἐθλίβην, aor. 2nd ἔθλιψα ἑμαυτὸν, perfect, εἶμαι τεθλιμμένος, pluperfect, ἦμην τεθλιμμένος, fut. exactum, θὰ ἦμαι τεθλιμμένος.

φ . voice in ω ; τρέφω, imperf. ἔτρεφον, fut. θὰ θρέψω, aor. ἔθρεψα, perfect, ἔχω θρέψει, pluperf. εἶχον θρέψει.

voice in $\mu\alpha\iota$; γράφομαι, imperfect, ἐγραφόμην, fut. θὰ γραφθῶ, fut. 2nd θὰ γράψω ἑμαυτὸν, aor. ἐγράφη, aor. 2nd ἔγραψα ἑμαυτὸν, perfect, εἶμαι γεγραμμένος, pluperfect, ἦμην γεγραμμένος, fut. exactum θὰ ἦμαι γεγραμμένος.

πτ. *voice in ω*; τύπτω, imperf. ἔτυπτον, etc. as above.

voice in μαι; τύπτομαι, imperf. ἐτυπτόμην etc. as above.

b. The class of gutturals κ, γ, χ and σσ, ττ:

κ. *voice in ω*; πλέκω, imperf. ἔπλεκον, fut. θὰ πλέξω, aor. ἔπλεξα, perf. ἔχω πλέξει, pluperfect εἶχον πλέξει.

voice in μαι; διώκομαι, imperf. ἐδιωκόμην, fut. θὰ διωχθῶ, fut. 2nd θὰ διώξω ἑμαυτὸν, aor. ἐδιώχθην, aor. 2nd, ἐδιώξα ἑμαυτὸν, perf. εἶμαι δεδιωγμένος, pluperf. ἦμην δεδιωγμένος, fut. exactum θὰ ἦμαι δεδιωγμένος.

γ. *voice in ω*; πνίγω, imperf. ἔπνιγον, fut. θὰ πνίξω, aor. ἔπνιξα, perf. ἔχω πνίξει, pluperf. εἶχον πνίξει.

voice in μαι; πνίγομαι, imperf. ἐπνιγόμην, fut. θὰ πνιχθῶ, fut. 2nd θὰ πνίξω ἑμαυτὸν, aor. ἐπνίχθην and ἐπνίγην, aor. 2nd ἔπνιξα ἑμαυτὸν, perf. εἶμαι πεπνιγμένος, pluperfect ἦμην πεπνιγμένος, fut. exactum, θὰ ἦμαι πεπνιγμένος.

χ. *voice in ω*; τρέχω, imperf. ἔτρεχον, fut. θὰ τρέξω, aor. ἔτρεξα, perfect ἔχω τρέξει, pluperf. εἶχον τρέξει.

voice in μαι; βρέχομαι, imperf. ἐβρεχόμην, fut. θὰ βρεχθῶ, fut. 2nd θὰ βρέξω ἑμαυτὸν, aor. ἐβρέχθην (and ἐβράχην), aor. 2nd ἔβρεξα ἑμαυτὸν, perfect εἶμαι βεβρεγμένος, pluperf. ἦμην βεβρεγμένος, fut. exactum, θὰ ἦμαι βεβρεγμένος.

σσ. *voice in ω*; μαλάσσω, imperf. ἐμάλασσον, fut. θὰ μαλάξω, aor. ἐμάλαξα, perf. ἔχω μαλάξει, pluperf. εἶχον μαλάξει.

voice in μαι; ἀλλάσσομαι, imperf. ἠλλάσσόμην, fut. θὰ ἀλλαχθῶ, fut. 2nd θὰ ἀλλάξω ἑμαυτὸν, aor. ἠλλάχθην (and ἠλλάγην), aor. 2nd ἠλλάξα ἑμαυτὸν, perf. εἶμαι ἠλλαγμένος, pluperf. ἦμην ἠλλαγμένος, fut. exactum θὰ ἦμαι ἠλλαγμένος.

ττ. *voice in ω*; τάττω, imperf. ἔταττον, fut. θὰ τάξω, aor. ἔταξα, perf. ἔχω τάξει, pluperf. εἶχον τάξει.

voice in μαι; τάττομαι, imperf. ἐταττόμην, fut. θὰ ταχθῶ, fut. 2nd θὰ τάξω ἑμαυτὸν, aor. ἐτάχθην, aor. 2nd

ἔταξα ἑμαυτὸν, perf. εἶμαι τεταγμένος, pluperfect ἤμην τεταγμένος, fut. exact. θὰ ἦμαι τεταγμένος.

c. The class of linguals τ, δ, θ and ζ:

τ. voice in ω; ἀνύτω, imperf. ἦνυτον, fut. θὰ ἀνύσω, aor. ἦνυσα, perfect ἔχω ἀνύσει, pluperf. εἶχον ἀνύσει.

voice in μαι; διανύτομαι, imperf. διηνυτόμην, fut. θὰ διανυσθῶ, fut. 2nd θὰ διανύσω ἑμαυτὸν; aor. διηνύσθην, aor. 2nd διήνυσα ἑμαυτὸν, perfect εἶμαι διηνυσμένος, pluperf. ἤμην διηνυσμένος, fut. exactum θὰ ἦμαι διηνυσμένος.

δ. voice in ω; σπεύδω, imperf. ἔσπευδον, fut. θὰ σπεύσω, aor. ἔσπευσα, perf. ἔχω σπεύσει, pluperf. εἶχον σπεύσει.

voice in μαι; ἔρειδομαι, imperf. ἤρειδόμην, fut. θὰ ἔρεισθῶ, fut. 2nd θὰ ἔρεισω ἑμαυτὸν, aor. ἤρεισθην, aor. 2nd ἤρεια ἑμαυτὸν, perf. εἶμαι ἤρεισμένος, pluperfect ἤμην ἤρεισμένος, fut. exactum θὰ ἦμαι ἤρεισμένος (a. G. ἐρηγισμένος).

θ. voice in ω; πείθω, imperf. ἔπειθον, fut. θὰ πείσω, aor. ἔπεισα, perf. ἔχω πείσει, pluperf. εἶχον πείσει.

voice in μαι; πείθομαι, imperf. ἔπειθόμην, fut. θὰ πεισθῶ, fut. 2nd θὰ πείσω ἑμαυτὸν, aor. ἐπείσθην, aor. 2nd, ἔπεισα ἑμαυτὸν, perf. εἶμαι πεπεισμένος, pluperfect ἤμην πεπεισμένος, fut. exactum, θὰ ἦμαι πεπεισμένος.

ζ. voice in ω; βαστάζω, imperf. ἐβάσταζον, fut. θὰ βαστάσω, aor. ἐβάστασα, perf. ἔχω βαστάσει, pluperf. εἶχον βαστάσει.

voice in μαι; γυμνάζομαι, imperf. ἐγυμναζόμην, fut. θὰ γυμνασθῶ, fut. 2nd θὰ γυμνάσω ἑμαυτὸν, aor. ἐγυμνάσθην, aor. 2nd ἐγύμνασα ἑμαυτὸν, perf. εἶμαι γεγυμνασμένος, pluperf. ἤμην γεγυμνασμένος, fut. exactum θὰ ἦμαι γεγυμνασμένος.

d. The class of liquids λ, μ, ν, ρ:

λ. voice in ω; ἀγγέλλω, imperf. ἠγγέλλον, fut. θὰ ἀγγείλω, aor. ἠγγεῖλα, perf. ἔχω ἀγγείλει, pluperf. εἶχον ἀγγείλει.

voice in μαι; ἀγγέλλομαι, imperf. ἠγγελλόμην, fut. θὰ ἀγγελθῶ, fut. 2nd θὰ ἀγγείλω ἑμαυτὸν, aor. ἠγγέλθην,

aor. 2nd ἤγγεila ἑμαυτὸν, perf. εἶμαι ἡγγελμένος, pluperf. ἤμην ἡγγελμένος, fut. exactum θὰ ἦμαι ἡγγελμένος.

μ. voice in ω; νέμω, imperf. ἔνεμον, fut. θὰ νείμω, aor. ἔνειμα, perf. ἔχω νείμει, pluperf. εἶχον νείμει.

voice in μαι; νέμομαι, imperf. ἐνεμόμην, fut. θὰ νεμηθῶ, fut. 2nd θὰ νείμω ἑμαυτὸν, aor. ἐνεμήθην, aor. ἔνειμα ἑμαυτὸν, perf. εἶμαι νενεμημένος, pluperf. ἤμην νενεμημένος, fut. exactum θὰ ἦμαι νενεμημένος.

ν. voice in ω; κερδαίνω, imperf. ἐκέρδαινον, fut. θὰ κερδήσω, aor. ἐκέρδησα, perf. ἔχω κερδήσει, pluperf. εἶχον κερδήσει.

voice in μαι; μαραίνομαι, imperf. ἐμαραινόμην, fut. θὰ μαρανθῶ, fut. 2nd θὰ μαράνω ἑμαυτὸν, aor. ἐμαράνθην, aor. 2nd ἐμάρανα ἑμαυτὸν, perf. εἶμαι μεμαρασμένος, pluperf. ἤμην μεμαρασμένος, fut. exactum θὰ ἦμαι μεμαρασμένος.

ρ. voice in ω; οἰκτείρω, imperf. ᾧκτειρον, fut. θὰ οἰκτείρω, aor. ᾧκτειρα, perf. ἔχω οἰκτείρει, pluperf. εἶχον οἰκτείρει.

voice in μαι; δέρομαι, imperf. ἐδερόμην, fut. θὰ δαρῶ, fut. 2nd θὰ δείρω ἑμαυτὸν, aor. ἐδάρθην (and ἐδάρην), aor. 2nd ἔδειρα ἑμαυτὸν, perf. εἶμαι δεδαρμένος, pluperf. ἤμην δεδαρμένος, fut. exactum θὰ ἦμαι δεδαρμένος.

e. The class of vowel (and diphthong) verbs:

voice in ω; λύω, imperf. ἔλυον, fut. θὰ λύσω, aor. ἔλυσα, perf. ἔχω λύσει, pluperf. εἶχον λύσει.

voice in μαι; παιδεύομαι, imperf. ἐπαιδευόμην, fut. θὰ παιδευθῶ, fut. 2nd θὰ παιδεύσω ἑμαυτὸν, aor. ἐπαιδεύθην, aor. 2nd ἐπαίδευσα ἑμαυτὸν, perf. εἶμαι πεπαιδευμένος, pluperf. ἤμην πεπαιδευμένος, fut. exactum θὰ ἦμαι πεπαιδευμένος.

Note. The other Moods of the above Classes of verbs are formed exactly according to the Moods of the example, τύπτω and τύπτομαι.

B. THE CONJUGATION OF THE CONTRACTED VERBS (ἡ συζυγία τῶν περισπωμένων).

1. VOICE IN ω (φωνή εἰς ω), GENERALLY CALLED ACTIVE.

CLASS a. τιμᾶ (τιμάω — ὦ), I HONOUR.

PRESENT.

INDICATIVE,

- τιμάω — ὦ I honour
 S. τιμάεις — ᾗς
 τιμάει — ᾗ
 τιμάομεν — ὦμεν
 P. τιμάετε — ᾗτε
 τιμάουσι — ὦσι(ν)

SUBJUNCTIVE,

- τιμάω — ὦ, I may honour
 S. τιμάῃς — ᾗς
 τιμάῃ — ᾗ
 τιμάωμεν — ὦμεν
 P. τιμάῃτε — ᾗτε
 τιμάωσι — ὦσι(ν)

OPTATIVE,

- εἴθε νὰ τιμάω — ὦ, I might
 S. εἴθε νὰ τιμάῃς — ᾗς honour
 εἴθε νὰ τιμάῃ — ᾗ
 εἴθε νὰ τιμάωμεν — ὦμεν
 P. εἴθε νὰ τιμάῃτε — ᾗτε
 εἴθε νὰ τιμάωσι — ὦσι(ν)
 (a. G. τιμάοιμι — ὦμι)

IMPERATIVE,

- S. τίμαε — α, honour thou
 ᾗς τιμάῃ — ᾗ
 P. τιμάετε — ᾗτε
 ᾗς τιμάωσι — ὦσι(ν)

INFINITIVE,

- νὰ τιμάῃ — ᾗ to honour
 or ὅτι τιμάει — ᾗ
 (a. G. τιμάειν — ᾗν).

PARTICIPLES,

- m. τιμάων — ὦν, honouring
 f. τιμάουσα — ὤσα
 n. τιμάον — ὦν.

IMPERFECT.

- ἐτίμαον — ων, I honoured
 S. ἐτίμαες — ας
 ἐτίμαε — α
 ἐτιμάομεν — ὦμεν
 P. ἐτιμάετε — ᾗτε
 ἐτίμαον — ων

FUTURE.

INDICATIVE,

- θὰ τιμήσω
 θὰ τιμήσης
 etc. like θὰ τύψω
 (a. G. τιμήσω)
 or θέλω τιμήσει
 θέλεις τιμήσει
 etc. like θέλω τύψει
 I shall honour.

INFINITIVE,

ὄτι θά τιμήσῃ
to be about to honour
(a. G. τιμήσειν)

PARTICIPLES,

m. μέλλων
f. μέλλουσα } να τιμήσῃ
n. μέλλον }
about to honour
(a. G. τιμήσων).

AORIST.

INDICATIVE,

ἐτίμησα, I honoured
(mom. action)
ἐτίμησας (c -ες)
ἐτίμησε(v)
etc. like ἐτύψα

SUBJUNCTIVE,

τιμήσω I may honour
(mom. action).
τιμήσῃς
τιμήσῃ
etc. like τύψω

OPTATIVE,

εἴθε να τιμήσω
εἴθε να τιμήσῃς
εἴθε να τιμήσῃ
etc. like εἴθε να τύψω,
I might honour
(mom. action)
(a. G. τιμήσαιμι)

IMPERATIVE,

τίμησον honour thou
(mom. action)
ἄς τιμήσῃ
τιμήσατε
ἄς τιμήσωσι(v)
and v. ἄς τιμήσουν

INFINITIVE,

να τιμήσῃ to honour
(mom. action)
(a. G. τιμήσαι)

PARTICIPLES,

τιμήσας, having honoured
τιμήσασα
τιμήσαν

PERFECT.

INDICATIVE,

ἔχω τιμήσει
ἔχεις τιμήσει
ἔχει τιμήσει
etc. like ἔχω } τύψει
ἔχεις }
I have honoured
(a. G. τετίμηκα).

SUBJUNCTIVE,

ἔχω τιμήσει
ἔχῃς τιμήσει
ἔχῃ τιμήσει
etc. like ἔχω } τύψει
ἔχῃς }
I may have honoured
(a. G. τετιμήκω).

OPTATIVE.

εἴθε νὰ ἔχω τιμήσει
 εἴθε νὰ ἔχῃς τιμήσει
 etc. like εἴθε νὰ ἔχω } τύψει
 εἴθε νὰ ἔχῃς }
 I might have honoured
 (a. G. τετιμήκοιμι).

IMPERATIVE.

ἔχε τετιμημένον, ἦν, ον
 ᾗς ἔχῃ τετιμημένον, ἦν, ον
 ἔχετε τετιμημένον, ἦν, ον
 ᾗς ἔχωσι(ν) τετιμημένον, ἦν, ον
 have honoured (a. G. τετίμηκε).

INFINITIVE.

νὰ ἔχῃ τιμήσει
 and νὰ ἔχῃ τετιμημένον, ἦν, ον
 or ὅτι ἔχει τιμήσει
 and ὅτι ἔχει τετιμημένον, ἦν, ον
 to have honoured
 (a. G. τετιμηκέναι).

PLUPERFECT.

INDICATIVE.

εἶχον τιμήσει
 εἶχες τιμήσει
 εἶχε(ν) τιμήσει
 etc. like εἶχον } τύψει
 εἶχες }
 I had honoured
 (a. G. ἐτετιμήκειν).

OPTATIVE OF THE PAST.

εἴθε νὰ εἶχον τιμήσει
 εἴθε νὰ εἶχες τιμήσει
 εἴθε νὰ εἶχε(ν) τιμήσει
 etc. like εἴθε νὰ εἶχον } τύψει
 εἴθε νὰ εἶχες }
 I might or wished to have had
 honoured.

THE 1ST CONDITIONAL
MOOD,

ἤθελον τιμᾶ or θὰ ἐτίμων
 S. ἤθελες τιμᾶ θὰ ἐτίμας
 ἤθελε(ν) τιμᾶ θὰ ἐτίμα
 ἤθελομεν τιμᾶ etc. like the imperfect
 P. ἤθελετε τιμᾶ ἐτίμων with θὰ
 ἤθελον τιμᾶ
 I should honour
 (a. G. ἐτίμων ᾶν).

THE 2ND CONDITIONAL
MOOD.

ἤθελον τιμήσει
 ἤθελες τιμήσει
 ἤθελε(ν) τιμήσει
 ἤθελομεν τιμήσει
 ἤθελετε τιμήσει
 ἤθελον τιμήσει
 I should have honoured
 (a. G. ἐτίμησα ᾶν).

CLASS b. *φιλά* (*φιλέω* — *ῶ*), I LOVE (com. I Kiss).

PRESENT.

INDICATIVE,

- φιλέω* — *ῶ* I love
 S. *φιλείς* — *εἶς*
φιλεί — *εἶ*
φιλόμεν — *οὔμεν*
 P. *φιλέετε* — *εἶτε*
φιλέουσι — *οὔσι(ν)*

SUBJUNCTIVE,

- φιλέω* — *ῶ*, I may love
 S. *φιλέης* — *ῆς*
φιλέῃ — *ῆ*
φιλέωμεν — *ῶμεν*
 P. *φιλέητε* — *ῆτε*
φιλέωσι — *ῶσι(ν)*

OPTATIVE,

- εἴθε* *νά* *φιλέω* — *ῶ*
εἴθε *νά* *φιλέης* — *ῆς*
εἴθε *νά* *φιλέῃ* — *ῆ*
εἴθε *νά* *φιλέωμεν* — *ῶμεν*
εἴθε *νά* *φιλέητε* — *ῆτε*
εἴθε *νά* *φιλέωσι* — *ῶσι(ν)*
 I might love
 (a. G. *φιλέοιμι* — *οἶμι*).

IMPERATIVE,

- φιλεε* — *ει* love thou
ᾶς *φιλέῃ* — *ῆ*
φιλέετε — *εἶτε*
ᾶς *φιλέωσι* — *ῶσι(ν)*.

INFINITIVE,

- νά* *φιλέῃ* — *ῆ*
 or *ὅτι* *φιλέει* — *εἶ*
 to love
 (a. G. *φιλέειν* — *εἶν*).

PARTICIPLES,

- m. *φιλέων* — *ῶν*, loving
 f. *φιλέουσα* — *οὔσα*
 n. *φιλέον* — *οὔν*

IMPERFECT.

- ἐφίλειον* — *ουν*, I loved
 S. *ἐφίλεις* — *εις*
ἐφίλει — *ει*
ἐφιλόμεν — *οὔμεν*
 P. *ἐφιλέετε* — *εἶτε*
ἐφίλειον — *ουν*.

FUTURE.

INDICATIVE.

Ἰὰ φιλήσω or Ἰέλω φιλήσει
 Ἰὰ φιλήσης Ἰέλεις φιλήσει
 etc. like Ἰὰ τύψω or Ἰέλω τύψει
 I shall love
 (a. G. φιλήσω).

INFINITIVE.

ὄτι Ἰὰ φιλήσῃ
 to be about to love
 (a. G. φιλήσειν).

PARTICIPLES.

m. μέλλον νὰ φιλήσῃ
 f. μέλουσα νὰ φιλήσῃ
 n. μέλλον νὰ φιλήσῃ
 about to love
 (a. G. φιλήσων).

AORIST.

INDICATIVE.

ἐφίλησα, I loved
 ἐφίλησας (ες)
 ἐφίλησε(ν)
 etc. like ἔτυψα
 (momentary action).

SUBJUNCTIVE.

φιλήσω, I may love
 φιλήσης
 φιλήσῃ
 etc. like τύψω
 (mom. action).

OPTATIVE.

εἴθε νὰ φιλήσω
 εἴθε νὰ φιλήσης
 etc. like εἴθε νὰ τύψω
 I might love
 (a. G. φιλήσαιμι).
 (mom. action).

IMPERATIVE.

φιλήσον love thou (m act.)
 ἄς φιλήσῃ
 φιλήσατε
 ἄς φιλήσωσι(ν)
 (v. ἄς φιλήσουν).

INFINITIVE.

νὰ φιλήσῃ
 to love (mom. action)
 (a. G. φιλήσαι).

PARTICIPLES.

m. φιλήσας, having loved
 f. φιλήσασα
 n. φιλήσαν

PERFECT.

INDICATIVE.

ἔχω φιλήσει, I have loved
 ἔχεις φιλήσει
 etc. like ἔχω } τύψει
 ἔχεις }
 (a. G. πεφίληκα).

OPTATIVE.

εἴθε νὰ ἔχω φιλήσει
 εἴθε νὰ ἔχῃς φιλήσει
 etc. like εἴθε νὰ ἔχω } τύψει
 εἴθε νὰ ἔχῃς }
 I might have loved
 (a. G. πεφίληκοιμι).

INFINITIVE.

νὰ ἔχῃ } φιλήσει and
 or ὅτι ἔχει } πεφίλημένον, ἡν, ον
 to have loved
 (a. G. πεφίληκέναι).

OPTATIVE OF THE PAST.

εἴθε νὰ εἶχον φιλήσει
 εἴθε νὰ εἶχες φιλήσει
 etc. like εἴθε νὰ εἶχον } τύψει
 εἴθε νὰ εἶχες }
 I might or wished to have had
 loved.

SUBJUNCTIVE.

ἔχω φιλήσει
 ἔχῃς φιλήσει
 etc. like ἔχω } τύψει
 ἔχῃς }
 I may have loved
 (a. G. πεφίληκω).

IMPERATIVE.

ἔχε πεφίλημένον, ἡν, ον
 ᾗς ἔχῃ πεφίλημένον, ἡν, ον
 ἔχετε πεφίλημένον, ἡν, ον
 ᾗς ἔχωσι(ν) πεφίλημένον, ἡν, ον
 have loved
 (a. G. πεφίληκε)

PLUPERFECT.

εἶχον φιλήσει
 εἶχες φιλήσει
 etc. like εἶχον } τύψει
 εἶχες }
 I had loved
 (a. G. ἐπεφίληκειν).

THE FIRST CONDITIONAL MOOD.

ἥδεον φιλεῖ and θὰ ἐφίλουν
 ἥδεας φιλεῖ like the imper-
 fect with θὰ
 etc. like ἥδεον } τύπτει
 ἥδεας }
 I should love
 (a. G. ἐφίλουν ᾗν).

THE SECOND CONDITIONAL MOOD.

ἥδεον φιλήσει
 etc. like ἥδεον τύψει
 I should have loved
 (a. G. ἐφίλησα ᾗν).

CLASS c. χρυσῶ (χρυσόω — ὦ), I GILD.

PRESENT.

INDICATIVE.

χρυσόω — ὦ and χρυσόνω
 S. χρυσόεις — οἷς χρυσόνεις
 χρυσόει — οἷ χρυσόνει
 χρυσόμεν — οὔμεν etc. like the
 P. χρυσόετε — οὔτε indicative of
 χρυσόουσι — οὔσι(ν) the baryto-
 nes (voice in ω)

I gild.

SUBJUNCTIVE.

χρυσόω — ὦ and χρυσόνω
 χρυσόης — οἷς χρυσόνης
 χρυσόῃ — οἷ χρυσόνῃ
 χρυσώμεν — ὦμεν like the
 χρυσόητε — ὦτε subjunctiv
 χρυσώωσι — ὦσι(ν) of the ba-
 tones (voice in

I may gild.

OPTATIVE.

εἴθε νὰ χρυσόω — ὦ
 εἴθε νὰ χρυσόῃς — οἷς
 etc. like the subjunctive with
 εἴθε νὰ, and
 εἴθε νὰ χρυσόνω
 εἴθε νὰ χρυσόνῃς
 etc. like the optative of the ba-
 rytones (voice in ω)
 I might gild
 (a. G. χρυσόοιμι — οἴμι).

IMPERATIVE.

χρυσόε — ου and
 χρύσσε
 ἄς χρυσόῃ — οἷ and
 ἄς χρυσόνῃ
 χρυσόετε — οὔτε and
 χρυσόνετε
 ἄς χρυσόωσι — ὦσι(ν) and
 ἄς χρυσόνωσι(ν)
 gild thou.

INFINITIVE.

νὰ χρυσόῃ — οἷ and
 νὰ χρυσόνῃ or
 ὅτι χρυσόει — οἷ and
 ὅτι χρυσόνει
 to gild
 (a. G. χρυσόειν — οὔν).

PARTICIPLES.

m. χρυσόων — ὦν and χρυσόνων
 f. χρυσόουσα — οὔσα χρυσόνουσα
 n. χρυσόον — οὔν χρυσόνον.

IMPERFECT.

- ἐχρύσοον — ουν, I gilded
 S. ἐχρύσοες — ους
 ἐχρύσοες — ου
 ἐχρυσόμεν — οὔμεν
 P. ἐχρυσόετε — οὔτε
 ἐχρύσοον — ουν and
 ἐχρυσόνον
 ἐχρυσόες etc. like the imperfect of the barytones
 (voice in ω).

INFINITIVE.

- ὅτι ὁ χρυσώσῃ
 to be about to gild
 (a. G. χρυσώσειν),

THE FUTURE.

INDICATIVE.

- ὁ χρυσώσω or ὁ ἐλὼ χρυσώσῃ
 ὁ χρυσώσῃς ὁ ἐλὼ χρυσώσῃ
 etc. like the indicative fut. of
 the barytones (voice in ω)
 I shall gild
 (a. G. χρυσώσω).

PARTICIPLES.

- m. μέλλον ὁ χρυσώσῃ about to
 f. μέλλουσα ὁ χρυσώσῃ gild
 n. μέλλον ὁ χρυσώσῃ
 (a. G. χρυσώσων).

AORIST.

INDICATIVE.

- ἐχρύσωσα, I gilded (m. act.)
 ἐχρύσωσας
 etc. like ἔτυψα

SUBJUNCTIVE.

- χρυσώσω, I may gild (m. act.)
 χρυσώσῃς
 etc. like τύψω, τύψῃς.

OPTATIVE.

- εἴθε ὁ χρυσώσω
 εἴθε ὁ χρυσώσῃς
 etc. like εἴθε ὁ τύψω
 εἴθε ὁ τύψῃς
 I might gild (m. a.)
 (a. G. χρυσώσαιμι).

IMPERATIVE.

- χρύσασον gild thou
 ἄς χρυσώσῃ
 χρυσώσατε (m. a.)
 ἄς χρυσώσασιν(v)
 (v. ἄς χρυσώσουσιν).

INFINITIVE.

- ὁ χρυσώσῃ, to gild (mom. act.)
 (a. G. χρυσώσαι).

PARTICIPLES.

- m. χρυσώσας, having gilded
 f. χρυσώσασα (mom. action).
 n. χρυσώσων.

PERFECT.

INDICATIVE.

ἔχω χρυσώσαι
 ἔχεις χρυσώσαι
 etc. like ἔχω } τύπει
 ἔχεις }
 I have gilded
 (a. G. κεχρύσωκα).

OPTATIVE.

εἴθε νὰ ἔχω χρυσώσαι
 εἴθε νὰ ἔχῃς χρυσώσαι
 etc. like εἴθε νὰ ἔχω } τύπει
 εἴθε νὰ ἔχῃς }
 I might have gilded
 (a. G. κεχρυσώκοιμι).

SUBJUNCTIVE.

ἔχω χρυσώσαι
 ἔχῃς χρυσώσαι
 etc. like ἔχω } τύπει
 ἔχῃς }
 I may have gilded
 (a. G. κεχρυσώκω).

IMPERATIVE.

ἔχε κεχρυσωμένον, ἦν, ον
 ᾗς ἔχῃ κεχρυσωμένον, ἦν, ον
 ἔχετε κεχρυσωμένον, ἦν, ον
 ᾗς ἔχωσι(ν) κεχρυσωμένον, ἦν, ον
 have gilded (a. G. κεχρύσωκε).

INFINITIVE.

νὰ ἔχῃ χρυσώσαι and κεχρυσωμένον, ἦν, ον
 or ὅτι ἔχει χρυσώσαι and κεχρυσωμένον, ἦν, ον
 to have gilded (a. G. κεχρυσωκέναι).

PLUPERFECT.

εἶχον χρυσώσαι I had gilded
 εἶχες χρυσώσαι
 etc. like εἶχον } τύπει
 εἶχες }
 (a. G. ἐκεχρυσώκειν).

OPTATIVE OF THE PAST.

εἴθε νὰ εἶχον χρυσώσαι
 εἴθε νὰ εἶχες χρυσώσαι
 etc. like εἴθε νὰ εἶχον }
 I might or wished to have had
 gilded.

THE FIRST CONDITIONAL
MOOD.

ἤναιον χρυσοῖ and ἤναιον χρυσόνει
 ἤναιες χρυσοῖ ἤναιες χρυσόνει
 etc. like ἤναιον τύπτει also
 νὰ ἐχρύσουσιν, and νὰ ἐχρύσονον
 etc. like the imperf. νὰ ἔτυπτον
 I should gild (a. G. ἐχρύσουσιν ἄν).

THE SECOND CONDITIONAL
MOOD.

ἦναιον χρυσώσαι
 ἦναιες χρυσώσαι
 etc. like ἦναιον τύπτει
 I should have gilded
 (a. G. ἐχρύσωσα ἄν).

2. VOICE IN *μαι* (φωνή εἰς *μαι*), **GENERALLY CALLED PASSIVE AND REFLECTIVE.**

CLASS a. *τιμῶμαι* (*τιμάομαι* — *ῶμαι*) **I AM HONOURED AND I HONOUR MYSELF.**

INDICATIVE MOOD.

PRESENT.

τιμάομαι — *ῶμαι*
S. *τιμάεσαι* — *ᾶσαι*
τιμάεται — *ᾶται*
τιμάομεθα — *ώμεθα*
P. *τιμάεσθε* — *ᾶσθε*
τιμάονται — *ῶνται*
 I am honoured and
 I honour myself.

FUTURE.

θὰ τιμηθῶ and *θέλω τιμηθῆ*
θὰ τιμηθῆς *θέλεις τιμηθῆ*
 etc. like
θὰ τυφθῶ and *θέλω τυφθῆ*
 I shall be honoured
 (a. G. *τιμηθήσομαι*).

PERFECT.

εἶμαι *τετιμημένος*, *η*, *ον*
εἶσαι *τετιμημένος*, *η*, *ον*
 etc. like *εἶμαι* *τετυμμένος*
 I have been honoured
 (a. G. *τετίμημαι*).

MIDDLE (SECOND) FUTURE.

θὰ τιμήσω *ἐμαυτὸν* and
θέλω τιμήσει *ἐμαυτὸν* etc. like
θὰ τύψω *ἐμαυτὸν* and
θέλω τύψει *ἐμαυτὸν*
 I shall honour myself
 (a. G. *τιμήσομαι*).

IMPERFECT.

ἐτιμάομην — *ώμην*
ἐτιμάεσο — *ᾶσο*
ἐτιμάετο — *ᾶτο*
ἐτιμάομεθα — *ώμεθα*
ἐτιμάεσθε — *ᾶσθε*
ἐτιμάοντο — *ῶντο*
 I was honoured and
 I honoured myself.

AORIST.

ἐτιμήθην, I was honoured
ἐτιμήθης (mom. action)
 etc. like *ἐτύφθην*

PLUPERFECT.

ἤμην *τετιμημένος*, *η*, *ον*
ἤσο *τετιμημένος*, *η*, *ον*
 etc. like *ἤμην* *τετυμμένος*
 I had been honoured
 (a. G. *ἐτετίμημην*).

MIDDLE (SECOND)

AORIST.

ἐτίμησα *ἐμαυτὸν*
ἐτίμησας *σεαυτὸν* etc.
 like *ἔτυπα* *ἐμαυτὸν*,
 I have honoured myself
 (a. G. *ἐτιμησάμην*).

THE PASSIVE CONDITIONAL MOODS.

ἤθελον τιμᾶσθαι and θὰ ἐτιμώμην	ἤθελον τιμηθῇ
ἤθελες τιμᾶσθαι like the im-	ἤθελες τιμηθῇ
etc. like ἤθελον τύπτεσθαι perfect with	etc. like ἤθελον τυφῶ
I should be honoured	θὰ I should have been
(a. G. ἐτιμώμην ἄν).	honoured
	(a. G. ἐτιμήθην ἄν)

THE MIDDLE CONDITIONAL MOODS.

ἤθελον τιμᾶ ἑμαυτὸν and θὰ ἐτίμων ἑμαυτὸν	
ἤθελες τιμᾶ σεαυτὸν θὰ ἐτίμας σεαυτὸν	
like ἤθελον τύπτει ἑμαυτὸν like the imperf. ἐτίμων with ῶ	
I should honour myself and the suffix ἑμαυτὸν etc.	
	(a. G. ἐτιμώμην ἄν or τιμώμην ἄν)

ἤθελον τιμῆσαι ἑμαυτὸν
 ἤθελες τιμῆσαι σεαυτὸν
 ἤθελε(ν) τιμῆσαι ἑαυτὸν
 etc like ἤθελον τύψει ἑμαυτὸν
 I should have honoured myself
 (a. G. ἐτιμησάμην ἄν or τιμησαίμην ἄν).

THE FUTURUM EXACTUM.

θὰ ἦμαι τετιμημένος, η, ον or θέλω εἶσθαι τετιμημένος, η, ον	
θὰ ἦσαι τετιμημένος, η, ον θέλεις εἶσθαι τετιμημένος, η, ον	
like θὰ ἦμαι τετυμμένος, η, ον like θέλω εἶσθαι τετυμμένος, η, ον	
I shall have been honoured (a. G. τετιμήσομαι).	

SUBJUNCTIVE MOOD.

PRESENT.

τιμάωμαι — ὦμαι
S. τιμάησαι — ᾶσαι
τιμάηται — ᾶται
τιμάωμεθα — ὠμεθα
P. τιμάησθε — ᾶσθε
τιμάωνται — ὦνται
I may be honoured and
I may honour myself.

AORIST.

τιμηθῶ
τιμηθῇς
τιμηθῇ
etc like τυφῶ
I may be honoured
(mom. action).

PERFECT.

ἦμαι τετιμημένος, η, ον
 ἦσαι τετιμημένος, η, ον
 etc. like ἦμαι τετυμμένος
 I may have been honoured
 (a. G. τετιμημένος ὦ).

OPTATIVE MOOD.

PRESENT.

εἴδε νά τιμάωμαι — ὦμαι and
 εἴδε νά τιμάησαι — ἄσαι
 εἴδε νά τιμάηται — ἄται
 like the present subjunct. in μαι
 with εἴδε νά,
 I might be honoured and
 I might honour myself
 (a. G. τιμαοίμην — ὦμην).

PURE MIDDLE PRESENT.

εἴδε νά τιμάω — ὦ ἐμαυτὸν
 εἴδε νά τιμάης — ἄς σεαυτὸν
 εἴδε νά τιμάῃ — ἄ ἐαυτὸν
 etc. like the optative present in
 ω, with ἐμαυτὸν, σεαυτὸν etc.
 I might honour myself
 (a. G. τιμαοίμην — ὦμην).
 (continued action).

PASSIVE AORIST.

εἴδε νά τιμηθῶ
 εἴδε νά τιμηθῆς
 εἴδε νά τιμηθῇ
 etc. like εἴδε νά τυφθῶ
 I might be honoured
 (a. G. τιμηθεῖην) (mom. action).

MIDDLE AORIST.

εἴδε νά τιμήσω ἐμαυτὸν
 εἴδε νά τιμήσης σεαυτὸν
 etc. like εἴδε νά τυψω ἐμαυτὸν
 I might honour myself
 (a. G. τιμησαίμην).
 (mom action).

PERFECT.

εἴδε νά ἦμαι τετιμημένος, η, ον
 εἴδε νά ἦσαι τετιμημένος, η, ον
 etc. like εἴδε νά ἦμαι τετυμμένος
 I might have been honoured
 (a. G. τετιμημένος εἶην).

PLUPERFECT, or OPTATIVE OF THE PAST.

εἴδε νά ἦμην τετιμημένος, η, ον
 εἴδε νά ἦσο τετιμημένος, η, ον
 like εἴδε νά ἦμην τετυμμένος
 I might or wished to have had
 been honoured.

IMPERATIVE MOOD.

PRESENT.

τιμάου — ὦ and
 ἄς τιμάηται — ἄται

MIDDLE PRESENT.

τίμαε — α σεαυτὸν
 (ἐαυτὸν)
 ἄς τιμάῃ — ἄ ἐαυτὸν

PRESENT.

τιμάεσθε — ἄσθε
 ἃς τιμάωνται — ὦνται
 be thou honoured and honour
 thyself.

AORIST.

τιμήσῃ (v. τιμήσου)
 ἃς τιμήσῃ
 τιμήσῃτε (v. τιμήσῃτε)
 ἃς τιμήσῃσι (v.)
 (v. ἃς τιμήσουσιν)
 be thou honoured
 (mom. action).

PERFECT.

ἔσο τετιμημένος, η, ον
 ἔστω τετιμημένος, η, ον
 ἔστε τετιμημένοι, αι, α
 ἔστωσαν τετιμημένοι, αι, α
 be honoured
 (a. G. τετίμησο).

FUTURE.

ὅτι ἔα τιμήσῃ
 to be about
 to be honoured
 (a. G. τιμήσῃσεσθαι).

MIDDLE PRESENT.

τιμάεσθε — ἄτε ἑαυτοὺς
 ἃς τιμάωσι — ὦσι (v) ἑαυτοὺς
 honour thyself
 (cont. action).

MIDDLE AORIST.

τιμήσον (v. τίμησε σεαυτὸν
 (ἑαυτὸν))

ἃς τίμησῃ ἑαυτὸν
 τίμησατε ἑαυτοὺς
 ἃς τίμήσωσιν ἑαυτοὺς
 (v. ἃς τίμήσουσιν)
 honour thyself
 (a. G. τίμησαι)
 (mom. action).

INFINITIVE MOOD.

PRESENT.

νὰ τιμάσθαι — ἄται
 or ὅτι τιμάεται — ἄται
 to be honoured and to honour
 oneself
 (a. G. τιμάεσθαι — ἄσθαι).

also the middle form:

νὰ τιμάῃ — ᾗ ἑαυτὸν
 or ὅτι τιμάει — ᾗ ἑαυτὸν.

AORIST.

νὰ τιμήσῃ
 to be honoured
 (a. G. τιμήσῃναι)
 (mom. action).

PERFECT.

νὰ ἦναι τετιμημένος, η, ον
 or ὅτι εἶναι τετιμημένος, η, ον
 to have been honoured
 (a. G. τετιμησθαι).

PARTICIPLES.

PRESENT.

- m. τιμασόμενος — ὠμενος
 f. τιμαομένη — ωμένη
 n. τιμαόμενον — ὠμενον
 being honoured and honouring
 oneself

and *middle form*,

- m. τιμάων — ὦν ἑαυτὸν
 f. τιμάουσα — ὦσα ἑαυτήν
 n. τιμάον — ὦν ἑαυτὸ.

AORIST.

- m. τιμηθεῖς
 f. τιμηθεῖσα
 n. τιμηθέν
 honoured.

MIDDLE AORIST.

- m. τιμήσας ἑαυτὸν
 f. τιμήσασα ἑαυτήν
 n. τιμήσαν ἑαυτὸ
 having honoured oneself
 (a. G. τιμησάμενος).

PERFECT.

- m. τετιμημένος
 f. τετιμημένη
 n. τετιμημένον
 having been honoured.

FUTURE.

- m. μέλλον νὰ τιμηθῇ
 f. μέλλουσα νὰ τιμηθῇ
 n. μέλλον νὰ τιμηθῇ
 about to be honoured
 (a. G. τιμηθισόμενος).

MIDDLE FUTURE.

- m. μέλλον νὰ τιμήσῃ ἑαυτὸν
 f. μέλλουσα νὰ τιμήσῃ ἑαυτήν
 n. μέλλον νὰ τιμήσῃ ἑαυτό
 about to honour oneself
 (a. G. τιμησόμενος).

FUTURUM EXACTUM.

- m. μέλλον νὰ ᾔναι τετιμημένος
 f. μέλλουσα νὰ ᾔναι τετιμημένη
 n. μέλλον νὰ ᾔναι τετιμημένον
 about to shall be honoured
 (a. G. τετιμησόμενος).

CLASS b. φιλοῦμαι (φιλέομαι — οὔμαι), I AM
LOVED AND I LOVE MYSELF.

INDICATIVE MOOD.

PRESENT.

- φιλέομαι — οὔμαι
 8. φιλέεσαι — εἶσαι
 φιλέεται — εἶται

IMPERFECT.

- ἐφιλεόμην — ούμην
 ἐφιλέεσο — εἶσο
 ἐφιλέετο — εἶτο

PRESENT.

φιλεόμεθα — ούμεθα
 P. φιλέεσθε — εἶσθε
 φιλέονται — οὖνται
 I am loved and
 I love myself.

IMPERFECT.

ἐφιλεόμεθα — ούμεθα
 ἐφιλέεσθε — εἶσθε
 ἐφιλέοντο — οὖντο
 I was loved and
 I loved myself.

FUTURE.

ὡὰ φιληθῶ and ὡέλω φιληθῇ
 ὡὰ φιληθῆς ὡέλεις φιληθῇ
 etc. like ὡὰ τυφθῶ like ὡέλω τυφθῇ
 I shall be loved (a. G. φιληθήσομαι).

AORIST.

ἐφιλήθην
 ἐφιλήθης
 like ἐτύφθην, I was loved
 (mom. action).

PERFECT.

εἶμαι πεφιλημένος, η, ον
 εἶσαι πεφιλημένος, η, ον
 εἶναι πεφιλημένος, η, ον
 like εἶμαι τετυμμένος
 I have been loved
 (a. G. πεφιλημαι).

PLUPERFECT.

ἤμην πεφιλημένος, η, ον
 ἤσο πεφιλημένος, η, ον
 ἤτο πεφιλημένος, η, ον
 like ἤμην τετυμμένος
 I had been loved
 (a. G. ἐπεφιλήμην).

MIDDLE FUTURE.

ὡὰ φιλήσω ἑμαυτὸν and
 ὡέλω φιλήσει ἑμαυτὸν etc.
 like ὡὰ τύψω ἑμαυτὸν and
 ὡέλω τύψει ἑμαυτὸν
 I shall love myself
 (a. G. φιλήσομαι).

MIDDLE AORIST.

ἐφίλησα ἑμαυτὸν
 ἐφίλησας σεαυτὸν
 like ἔτυψα ἑμαυτὸν
 I have loved myself
 (a. G. ἐφίλησάμην).

PASSIVE CONDITIONAL MOODS.

ἦναι φιλεῖσθαι	and ὃς ἐφιλοῦμην	ἦναι φιλησθῆναι
ἦναι φιλεῖσθαι	ὃς ἐφιλεῖσο	ἦναι φιλησθῆναι
ἦναι φιλεῖσθαι	like the imperf.	ἦναι φιλησθῆναι
like ἦναι τύπτεσθαι	with ὃς	like ἦναι τυφθῆναι
I should be loved		I should have been loved
(a. G. ἐφιλοῦμην ἄν).		(a. G. ἐφιλήσθην ἄν).

MIDDLE CONDITIONAL MOODS.

ἦναι φιλεῖ ἑμαυτὸν	and ὃς ἐφίλουν ἑμαυτὸν
ἦναι φιλεῖ σεαυτὸν	ὃς ἐφίλεις σεαυτὸν
ἦναι φιλεῖ ἑαυτὸν	ὃς ἐφίλει ἑαυτὸν
like ἦναι τύπτει ἑμαυτὸν	like the imperf.
I should love myself	ἐφίλουν with ὃς
(a. G. ἐφιλοῦμην ἄν or	and the suffix ἑμαυτὸν etc.
φιλοῦμην ἄν).	

ἦναι φιλήσει ἑμαυτὸν

ἦναι φιλήσει σεαυτὸν

ἦναι φιλήσει ἑαυτὸν

like ἦναι τύψει ἑμαυτὸν

I should have loved myself

(a. G. ἐφιλησάμην ἄν or ἐφιλησαίμην ἄν).

THE FUTURUM EXACTUM.

ὃς ἦμαι πεφιλημένος, ἡ, ον	or ὃς εἶσθαι πεφιλημένος, ἡ, ον
ὃς ἦσαι πεφιλημένος, ἡ, ον	ὃς εἴλεις εἶσθαι πεφιλημένος, ἡ, ον
ὃς ἦναι πεφιλημένος, ἡ, ον	ὃς εἴλει εἶσθαι πεφιλημένος, ἡ, ον
like ὃς ἦμαι τετυμμένος	like ὃς εἶλω εἶσθαι τετυμμένος, ἡ, ον
	I shall have been loved
	(a. G. πεφιλήσομαι).

SUBJUNCTIVE MOOD.

PRESENT.

AORIST.

φιλέωμαι — ὦμαι	φιλησῶ
S. φιλήσῃ — ἦσαι	φιλησῇς
φιλήσῃ — ἦται	φιλησῇ
φιλεώμεθα — ὠμέθα	like τυφθῶ
P. φιλήσῃ — ἦσθε	I may be loved
φιλέωνται — ὦνται	(mom. action).
I may be loved and	
I may love myself.	

PERFECT.

ἦμαι πεφιλημένος, η, ον
 ἦσαι πεφιλημένος, η, ον
 ἦναι πεφιλημένος, η, ον
 like ἦμαι τετυμμένος, η, ον
 I may have been loved
 (a. G. πεφιλημένος ὦ).

OPTATIVE MOOD.

PRESENT.

εἶδε νὰ φιλέωμαι — ὦμαι
 εἶδε νὰ φιλέησαι — ἦσαι
 εἶδε νὰ φιλέηται — ἦται
 like the Subjunct. Present with
 εἶδε νὰ
 I might be loved and
 I might love myself
 (a. G. φιλοῖμην).

PURE MIDDLE PRESENT.

and εἶδε νὰ φιλέω — ὦ ἑμαυτὸν
 εἶδε νὰ φιλέης — ἦς σεαυτὸν
 εἶδε νὰ φιλέῃ — ἦ ἑαυτὸν
 like the Optative Present in ε
 with ἑμαυτὸν, σεαυτὸν etc.
 I might love myself
 (a. G. φιλοῖμην — σέμην)
 (continual action).

PASSIVE AORIST.

εἶδε νὰ φιληθῶ
 εἶδε νὰ φιληθῇς
 εἶδε νὰ φιληθῇ
 like εἶδε νὰ τυφθῶ etc.
 I might be loved
 (a. G. φιληθεῖην)
 (mom. action).

MIDDLE AORIST.

εἶδε νὰ φιλήσω ἑμαυτὸν
 εἶδε νὰ φιλήσῃς σεαυτὸν
 εἶδε νὰ φιλήσῃ ἑαυτὸν
 like εἶδε νὰ τύψω ἑμαυτὸν etc.
 I might love myself
 (a. G. φιλησαίμην)
 (mom. action).

PERFECT.

εἶδε νὰ ἦμαι πεφιλημένος, η, ον
 εἶδε νὰ ἦσαι πεφιλημένος, η, ον
 εἶδε νὰ ἦναι πεφιλημένος, η, ον
 like εἶδε νὰ ἦμαι τετυμμένος, η, ον
 I might have been loved
 (a. G. πεφιλημένος εἶην).

OPTATIVE OF THE PAST.

εἶδε νὰ ἦμην πεφιλημένος, η, ον
 εἶδε νὰ ἦσο πεφιλημένος, η, ον
 εἶδε νὰ ἦτο(ν) πεφιλημένος, η, ον
 like εἶδε νὰ ἦμην τετυμμένος
 I might or wished to have had
 been loved.

IMPERATIVE MOOD.

PRESENT.

φιλέου — οὖ and
 ἃς φιλέηται — ἦται
 φιλέεσθαι — εἶσθαι
 ἃς φιλέωνται — ὦνται
 be thou loved and love thyself

MIDDLE PRESENT.

φίλεε — εἰ σεαυτὸν
 ἃς φίλέῃ — ἥ σεαυτὸν
 φιλέετε — εἴτε ἑαυτούς
 ἃς φιλέωσι — ὥσι(ν) ἑαυτούς
 love thyself
 (continued action).

AORIST.

φιλήσῃτι (ν. φιλήσου)
 ἃς φιλησῇ
 φιλήσῃτε (ν. φιλησῆτε)
 ἃς φιλησώσι(ν)
 (ν. ἃς φιλησούσιν)
 be thou loved
 (mom. action).

MIDDLE AORIST.

φίλησον (ν. φίλησε) σεαυτὸν
 ἃς φίλησῃ σεαυτὸν
 φιλήσατε ἑαυτούς
 ἃς φίλησωσιν ἑαυτούς
 (ν. ἃς φίλησουν ἑαυτούς)
 love thyself
 (a. G. φίλησαι) (mom. action).

PERFECT.

ἔσο πεφιλημένος, ἡ, ον
 ἔστω πεφιλημένος, ἡ, ον
 ἔστε πεφιλημένοι, αἱ, α
 ἔστωσαν πεφιλημένοι, αἱ, α
 be loved (a. G. πεφίλησο)
 (the result remaining).

INFINITIVE MOOD.

PRESENT.

νὰ φιλέηται — ἦται
 or ὅτι φιλέεται — εἶται
 to be loved and to love oneself
 (a. G. φιλέεσθαι — εἶσθαι).

FUTURE.

ὅτι νὰ φιλησῇ
 to be about to be loved
 (a. G. φιλησῆσεσθαι).

MIDDLE FORM.

and νὰ φίλέῃ — ἥ σεαυτὸν
 or ὅτι φιλέει — εἶ σεαυτὸν.

AORIST.

νὰ φιλησῇ
 to be loved
 (a. G. φιλησῆναι)
 (mom. action).

PERFECT.

νὰ ἦναι πεφιλημένος, ἡ, ον
 or ὅτι εἶναι πεφιλημένος, ἡ, ον
 to have been loved
 (a. G. πεφίλησθαι).

PARTICIPLES.

PRESENT.

m. φιλεόμενος — ούμενος
 f. φιλομένη — ουμένη
 n. φιλεόμενον — ούμενον
 being loved and loving oneself.

and MIDDLE PRESENT.

m. φιλέων — ὦν ἑαυτὸν
 f. φιλέουσα — οὔσα ἑαυτήν
 n. φιλέον — οὖν ἑαυτό.

PERFECT.

m. πεφιλημένος
 f. πεφιλημένη
 n. πεφιλημένον
 having been loved.

MIDDLE FUTURE.

m. μέλλων νὰ φιλήσῃ ἑαυτὸν
 f. μέλλουσα νὰ φιλήσῃ ἑαυτήν
 n. μέλλον νὰ φιλήσῃ ἑαυτό
 about to love oneself
 (a. G. φιλησόμενος).

AORIST.

m. φιληθεὶς
 f. φιληθεῖσα
 n. φιληθέν
 loved.

MIDDLE AORIST.

m. φιλήσας ἑαυτὸν
 f. φιλήσασα ἑαυτήν
 n. φιλήσαν ἑαυτό
 having loved oneself
 (a. G. φιλησάμενος).

FUTURE.

m. μέλλων νὰ φιλήσῃ
 f. μέλλουσα νὰ φιλήσῃ
 n. μέλλον νὰ φιλήσῃ
 about to be loved
 (a. G. φιληθήσόμενος).

THE FUTURUM EXACTUM.

m. μέλλων νὰ ᾔναι πεφιλημένος
 f. μέλλουσα νὰ ᾔναι πεφιλημένη
 n. μέλλον νὰ ᾔναι πεφιλημένον
 about to be loved
 (a. G. πεφιλησόμενος).

CLASS c. *Χρυσοῦμαι* (*χρυσόομαι* — *οὔμαι*) I AM
 GILDED AND I GILD MYSELF.

INDICATIVE MOOD.

PRESENT.

χρυσόομαι — οὔμαι
 S. χρυσόεσαι — οὔσαι
 χρυσόεταί — οὔται

IMPERFECT.

ἐχρυσόομην — οὔμην
 ἐχρυσόεσο — οὔσο
 ἐχρυσόετο — οὔτο

PRESENT.

χρυσοόμεθα — ούμεθα
 P. χρυσόεσθε — οὔσθε
 χρυσόονται — οὔνται
 and

χρυσόνομαι
 χρυσόνεσαι etc.
 like τύπτομαι

I am gild and
 I gild myself.

FUTURE.

ἔα χρυσωθή
 ἔα χρυσωθήσῃ
 ἔα χρυσωθή etc.
 like ἔα τυφθή
 I shall be gild and
 ἔελω χρυσωθή
 ἔελεις χρυσωθή
 ἔελει χρυσωθή
 like ἔελω τυφθή.

MIDDLE AORIST.

ἐχρύσωσα ἑμαυτὸν
 ἐχρύσωσας σεαυτὸν
 ἐχρύσωσεν ἑαυτὸν etc.
 like ἔτυψα ἑμαυτὸν etc.
 I have gild myself
 (a. G. ἐχρυσώσασθην).

PLUPERFECT.

ἤμην κεχρυσωμένος, η, ον
 ἦσο κεχρυσωμένος, η, ον
 ἦτο(ν) κεχρυσωμένος, η, ον
 like ἤμην τετυμμένος, η, ον
 I had been gild
 (a. G. ἐκεχρυσώμην).

IMPERFECT.

ἐχρυσοόμεθα — ούμεθα
 ἐχρυσόεσθε — οὔσθε
 ἐχρυσόοντο — οὔντο
 and

ἐχρυσονόμην
 ἐχρυσόνεσσο etc.
 like ἐτυπτόμην

I was gild and
 I gild myself.

AORIST.

ἐχρυσώθη
 ἐχρυσώθης
 ἐχρυσώθη etc.
 like ἐτύφθη
 I was gild
 (mom. action).

PERFECT.

εἶμαι κεχρυσωμένος, η, ον
 εἴσαι κεχρυσωμένος, η, ον
 εἶναι κεχρυσωμένος, η, ον
 like εἶμαι τετυμμένος, η, ον
 I have been gild
 (a. G. κεχρύσωμαι).

MIDDLE FUTURE.

ἔα χρυσώσω ἑμαυτὸν
 ἔα χρυσώσης σεαυτὸν
 ἔα χρυσώσῃ ἑαυτὸν
 and
 ἔελω χρυσώσῃ ἑμαυτὸν
 ἔελεις χρυσώσῃ σεαυτὸν
 ἔελει χρυσώσῃ ἑαυτὸν
 I shall gild myself
 (a. G. χρυσώσομαι).

PASSIVE CONDITIONAL MOODS.

ἦναι χυσοῦσθαι	ἦναι χυσωσθῆ
ἦναι χυσοῦσθαι	ἦναι χυσωσθῆ
ἦναι χυσοῦσθαι	ἦναι χυσωσθῆ
like ἦναι τυπτεσθαι	like ἦναι τυφθῆ
and	I should have been gilt
ἦναι χυσοῦσθαι	(a. G. ἐχρυσώσθην ἄν).
ἦναι χυσοῦσθαι	
ἦναι χυσοῦσθαι	
like the Imperfect with ἦναι	
or	
ἦναι χυσοῦσθαι	
ἦναι χυσοῦσθαι etc.	
like the Imperfect with ἦναι	
I should be gilt	
(a. G. ἐχρυσούμην ἄν).	

MIDDLE CONDITIONAL MOODS.

ἦναι	} χρυσοῦσθαι	} ἑαυτὸν σεαυτὸν or ἑαυτὸν etc.	ἦναι χυρωσάσθαι ἑαυτὸν
ἦναι			ἦναι χυρωσάσθαι σεαυτὸν
ἦναι			ἦναι χυρωσάσθαι ἑαυτὸν
like ἦναι τυπτεῖ ἑαυτὸν etc.			like ἦναι τυφτεῖ ἑαυτὸν
and			I should have gild myself
ἦναι χυρωσάσθαι ἑαυτὸν			(a. G. ἐχρυσωσάμην ἄν).
ἦναι χυρωσάσθαι σεαυτὸν			
or ἦναι χυρωσάσθαι ἑαυτὸν			
ἦναι χυρωσάσθαι σεαυτὸν etc.			
like ἦναι ἔτυπτον ἑαυτὸν etc.			
I should gild myself			
(a. G. ἐχρυσούμην ἄν or χρυσούμην ἄν).			

FUTURUM EXACTUM.

ἦναι κεχρυσωμένος, η, ον
ἦναι κεχρυσωμένος, η, ον
ἦναι κεχρυσωμένος, η, ον
like ἦναι τετυμμένος
or

FUTURUM EXACTUM.

ἔλω εἶσθαι κεχρυσωμένος, η, ον
 ἔλεις εἶσθαι κεχρυσωμένος, η, ον
 ἔλει εἶσθαι κεχρυσωμένος, η, ον etc.
 like ἔλω εἶσθαι τετυμμένος, η, ον
 I shall have been gilt.
 (a. G. κεχρυσώσομαι).

SUBJUNCTIVE MOOD.

PRESENT.

χρυσόωμαι — ὦμαι
 χρυσόησαι — ὦσαι
 χρυσόηται — ὦται
 χρυσώμεθα — ὦμεθα
 χρυσόησθε — ὦσθε
 χρυσόωνται — ὦνται
 and

χρυσόνωμαι
 χρυσόνησαι
 χρυσόνηται etc.
 like τύπτωμαι
 I may be gilt and
 I may gild myself.

AORIST.

χρυσωῖω
 χρυσωῖης
 χρυσωῖη etc.
 like τυφῖω

I may be gilt
 (mom. action).

PERFECT.

ἤμαι
 ἤσαι
 ἤναι } κεχρυσωμένος
 etc. like ἤμαι τετυμμένος
 I may have been gilt
 (a. G. κεχρυσωμένος ὦ)

OPTATIVE MOOD.

PRESENT.

εἴθε νά χρυσόωμαι — ὦμαι
 εἴθε νά χρυσόησαι — ὦσαι etc.
 like the pres. Subj. in μαι with
 εἴθε νά and

PURE MIDDLE PRESENT.

εἴθε νά χρυσώω — ὦ ἑμαυτὸν
 εἴθε νά χρυσόης — οἷς σεαυτὸν
 like the Opt. pres. in ω with
 ἑμαυτὸν etc. and

PRESENT.

εἶνε νὰ χρυσώνωμαι

εἶνε νὰ χρυσόνηται etc.

like εἶνε νὰ τύπτωμαι

I might be gild and

I might gild myself

(a. G. χρυσοῖμην — οἶμην).

PURE MIDDLE PRESENT.

εἶνε νὰ χρυσόω ἐμαυτὸν

εἶνε νὰ χρυσόνης σεαυτὸν etc.

like εἶνε νὰ τύπτω ἐμαυτὸν

I might gild myself

(con. action).

PASSIVE AORIST.

εἶνε νὰ χρυσωῖν

εἶνε νὰ χρυσωθῇς

εἶνε νὰ χρυσωθῇ etc.

like εἶνε νὰ τυφῶ etc.

I might be gild

(a. G. χρυσωθεῖην)

(mom. action).

MIDDLE AORIST.

εἶνε νὰ χρυσώσω ἐμαυτὸν

εἶνε νὰ χρυσώσης σεαυτὸν

εἶνε νὰ χρυσώσῃ ἐαυτὸν

like εἶνε νὰ τύψω ἐμαυτὸν

I might gild myself

(a. G. χρυσωσαίμην)

(mom. action).

PERFECT.

εἶνε νὰ ἦμαι κεχρυσωμένος, η, ον

εἶνε νὰ ἦσαι κεχρυσωμένος, η, ον

εἶνε νὰ ἦναι κεχρυσωμένος, η, ον

like εἶνε νὰ ἦμαι τετυμμένος

I might have been gild

(a. G. κεχρυσωμένος εἶην).

THE OPTATIVE OF THE PAST.

εἶνε νὰ ἦμην κεχρυσωμένος, η, ον

εἶνε νὰ ἦσο κεχρυσωμένος, η, ον

εἶνε νὰ ἦτο κεχρυσωμένος, η, ον

etc.

I might or wished to have

been gild.

IMPERATIVE MOOD.

PRESENT.

χρυσόου — οὐ

ἄς χρυσόηται — ὦται

χρυσόεσθε — οὐσθε

ἄς χρυσώνωνται — ὦνται

be thou gild and gild thyself.

and χρυσόου

ἄς χρυσόνηται

χρυσόεσθε

ἄς χρυσώνωνται

MIDDLE PRESENT.

χρύσοε — ου σεαυτὸν

ἄς χρυσόη — οἱ ἐαυτὸν

like the imperative pres. in ω

with the pronouns, and

AORIST.

χρυσώητι (v. χρυσώσου)

ἄς χρυσωθῇ etc.

like τύφῃτι

be thou gild (m. act.).

MIDDLE PRESENT.

χρύσωνε σεαυτὸν
 ᾧς χρυσόνη ἑαυτὸν etc.
 like τύπτε σεαυτὸν etc.
 be thou guilt and gild thyself.

MIDDLE AORIST.

χρύσωσον σεαυτὸν
 ᾧς χρυσώση ἑαυτὸν etc.
 like τύπον σεαυτὸν etc.
 gild thyself
 (a. G. χρύσασαι) (m. act.).

PERFECT.

ἔσο κεχρυσωμένος, η, ον
 ἔστω κεχρυσωμένος, η, ον
 like ἔσο τετυμμένος, η, ον
 be guilt
 (a. G. κεχρύσωσο).

INFINITIVE MOOD.

PRESENT.

νὰ χρυσόηται — ὦται	and νὰ χρυσόῃ — οἱ ἑαυτὸν
and νὰ χρυσόνηται	or ὅτι χρυσόει — οἱ ἑαυτὸν
or ὅτι χρυσόεται — οὔται	also νὰ χρυσόνη ἑαυτὸν
and ὅτι χρυσόνεται	and ὅτι χρυσόνει ἑαυτὸν
	to be guilt and to gild oneself
	(a. G. χρυσόεσθαι — οὔσθαι).

FUTURE.

ὅτι νὰ χρυσωθῇ
 to be about to be gild
 (a. G. χρυσωθήσεσθαι).

PERFECT.

νὰ ἦναι κεχρυσωμένος, η, ον
 or ὅτι εἶναι κεχρυσωμένος, η, ον
 to have been gild
 (a. G. κεχρυσῶσθαι).

AORIST.

νὰ χρυσωθῇ
 to be gild
 (a. G. χρυσωθῆναι).
 (mom. action).

PARTICIPLES.

PRESENT.

m. χρυσοόμενος	— ούμενος	and	χρυσόνων	— ὦν ἑαυτὸν
f. χρυσοομένη	— ουμένη		χρυσόουσα	— οὔσα ἑαυτήν
n. χρυσοόμενον	— ούμενον		χρυσόνον	— οὖν ἑαυτὸ
	or			or
m. χρυσονόμενος			χρυσόνων	ἑαυτὸν
f. χρυσονομένη			χρυσόνουσα	ἑαυτήν
n. χρυσονόμενον			χρυσόνον	ἑαυτὸ

being gilt and gilding oneself.

AORIST.

m. χρυσωθεῖς
f. χρυσωθεῖσα
n. χρυσωθέν

gilt

MIDDLE AORIST.

m. χρυσώσας	ἑαυτὸν
f. χρυσώσασα	ἑαυτήν
n. χρυσῶσαν	ἑαυτὸ

having gilt oneself
(a. G. χρυσωσάμενος).

PERFECT.

m. κεχρυσωμένος
f. κεχρυσωμένη
n. κεχρυσωμένον

having been gilt

FUTURE.

m. μέλλων	νὰ χρυσωθῇ
f. μέλλουσα	νὰ χρυσωθῇ
n. μέλλον	νὰ χρυσωθῇ

about to be gilt
(a. G. χρυσωθησόμενος).

MIDDLE FUTURE.

m. μέλλων	νὰ χρυσώσῃ ἑαυτὸν
f. μέλλουσα	νὰ χρυσώσῃ ἑαυτήν
n. μέλλον	νὰ χρυσώσῃ ἑαυτὸ

about to gild oneself
(a. G. χρυσωσόμενος).

THE FUTURUM EXACTUM.

m. μέλλων	νὰ ᾗναι κεχρυσωμένος
f. μέλλουσα	νὰ ᾗναι κεχρυσωμένη
n. μέλλον	νὰ ᾗναι κεχρυσωμένον

about to be gilt
(a. G. κεχρυσωσόμενος).

C. THE CONJUGATION OF THE VERBS IN *μι*
(ἡ συζυγία τῶν εἰς *μι* ῥημάτων).

As has been mentioned above, this conjugation is only partly used in modern Greek at least in the common (spoken) language (*lingua communis*), although it

is mostly adopted in the highly educated (written) language (*lingua docta*). In the following examples of this conjugation there have only been noticed those forms, which are used in the common language, the remaining ones being replaced as they are used nowadays.

1. VOICE IN μ (ω).CLASS a. *ἵστημι* (CHARACTER A), I PLACE.

THE PRESENT TENSE.

INDICATIVE MOOD,

ἵστανώ — *εἰς* — *εἰ* and
σταίνω — *εἰς* — *εἰ* and
στήνω — *εἰς* — *εἰ* etc. (a)
 like *τύπτω*
 I place
 (a. G. *ἵστημι*).

OPTATIVE MOOD,

εἴθε νᾶ ἵστανώ and
εἴθε νᾶ σταίνω and
εἴθε νᾶ στήνω etc.
 like the Subjunctive with
εἴθε νᾶ
 I might place
 (a. G. *ἵσταην*).

INFINITIVE MOOD,

νᾶ ἵστανῆν
 or *ὅτι ἵστανέι* etc.
 like *νᾶ τύπτῃ* etc.
 to place
 (a. G. *ἵσταναι*).

SUBJUNCTIVE MOOD,

ἵστανώ — *ἦς* — *ἦ* and
σταίνω — *ἦς* — *ἦ* and
στήνω — *ἦς* — *ἦ* etc.
 like *τύπτω* — *ἦς* etc.
 I may place
 (a. G. *ἵστώ*).

IMPERATIVE MOOD,

ἵστανε etc.
σταῖνε etc.
στήνε etc.
 like *τύπτε* etc.
 place thou
 (a. G. *ἵσταδι* and *ἵστη*).

PARTICIPLES,

m. *ἵσάνων*, *σταίνων*, *στήνων*
 f. *ἵσάνουσα*, *σταίνουσα*, *στήν-
 νουσα*
 n. *ἵσάνον*, *σταῖνον*, *στήνον*
 placing
 (a. G. *ἵσάς*).

Note a. Compare the compound verbs :

παρίστανω or *παρασταίνω*,
καθίστανω or *κατασταίνω* etc.

THE IMPERFECT TENSE.

ἔστανον, ες etc.

ἔσταινον, ες etc.

ἔστηνον, ες etc.

like ἔτυπον

I placed or I was placing

(a. G. ἔστην).

The future, *θὰ στήσω* or *θήλω στήσει*, the aorist *ἔστησα*, the perfect, *ἔχω στήσει*, the pluperfect, *εἶχον στήσει* are all inflected regularly according to the corresponding forms of *τίπτω* (voice in *ω*).

THE SECOND AORIST.

INDICATIVE,

ἔστην (v. ἐστάθηκα)

ἔστης

ἔστη

ἔστημεν

ἔστητε

ἔστησαν

I was placed.

SUBJUNCTIVE,

στώ

στής

στή

στώμεν

στήτε

στώσι(ν)

I may be placed.

OPTATIVE,

εἴθε νὰ στώ

εἴθε νὰ στής etc.

like the subj. with εἴθε νὰ

I might be placed

(a. G. σταῖην).

IMPERATIVE,

στήθι

στήτω (ἄς σταθῇ)

στήτε

ἄς στώσι(ν)

(ἄς σταθῶσι(ν))

be placed.

INFINITIVE.

νὰ στή (σταθῇ)

or ὅτι ἔστη (ἐστάθη)

to be placed

(a. G. στήναι).

PARTICIPLES.

m. στάς

f. σταῖσα

n. στάν

placed.

CLASS b. *τίθημι* (CHARACTER *ε*), I PUT.

THE PRESENT TENSE.

INDICATIVE,

τίτω — εις — ει etc.
like τύπτω etc.
I put
(a. G. *τιθημι*).

SUBJUNCTIVE,

τίτω — ης — η etc.
like τύπτω — ης etc.
I may put
(a. G. *τιθῶ*).

OPTATIVE,

εἴθε νὰ τίτω etc.
like εἴθε νὰ τύπτω
I might put
(a. G. *τιθεῖην*).

IMPERATIVE,

τίτε
ἄς τίτη
τίεστε (*τιθετε*)
ἄς τίτωσι(ν) (*ν. ἄς τίτων*)
put thou
(a. G. *τιθετι* and *τιθει*).

INFINITIVE,

νὰ τίτη
or ὅτι τίτει
to put
(a. G. *τιθέναι*).

PARTICIPLES,

m. τίτων
f. τίτουσα
n. τίτον
putting (a. G. *τιθεῖς*).

THE IMPERFECT TENSE.

ἔθετον — ες — ε, like ἔτυπτον
and ἐτίθουν — ους — ου
ἔτθεμεν — ετε — εσαν (*α*)
I put (a. G. *ἐτίθην*).

The future, *θὰ θέσω* or *θέλω θέσει*, the aorist, *ἔθεσα*, the perfect, *ἔχω θέσει*, the pluperfect, *εἶχον θέσει* etc. are all inflected like the forms of the barytone *τύπτω*.

Note a. Compare the compound verbs: *παρατίτω*, *ἐκτίτω*, *μετατίτω* etc.

THE SECOND AORIST.

INDICATIVE,	SUBJUNCTIVE,
ἔβην, ἔβης, ἔβῃ	βῶ, βῆς, βῇ
ἔβμεν, ἔβετε, ἔβσαν	βῶμεν, βῆτε, βῶσι(ν)
I put (m. a.).	I may put (m. a.).
OPTATIVE,	IMPERATIVE,
εἴβειν ἢ (παρα)βῶ	βέε (βέσει or βέσον)
εἴβειν ἢ (παρα)βῆς etc.	βέε
like, βῶ, βῆς with εἴβειν ἢ	βέετε (βέσατε)
I might put	βέε βῶσι(ν) (ἄς βέσωσιν)
(a. G. βέην) (m. a.).	put (m. a.).
INFINITIVE,	PARTICIPLES,
βέειν	m. βέων
or ὅτι βέσει(ν)	f. βέουσα
(a. G. βέοναι)	n. βέον
to put or to have put	having put.
(m. a.).	

CLASS c. *δίδωμι* (CHARACTER *ο*) I GIVE.

The verbs of this Class are inflected exactly as the verbs of the A. Conjugation, that is to say as the barytones (voice in *ω*), for instance: indicat. *δίδω*, subjunct. *δίδω*, optat. *εἴθι* ἢ *δίδω*, imperat. *δίδε*, infinit. *νὰ δίδω* or *ὅτι δίδει*, part. *δίδων*, imperf. *ἔδιδον*, fut. *θὰ δώσω*, aorist *ἔδοσα*, perfect *ἔχω δώσει*, pluperf. *εἶχον δώσει*.

CLASS d. *δείκνυμι* (CHARACTER *νυ*), I SHOW.

The verbs of this Class are also subjected to exactly the same inflexion as that of the first Conjugation (voice in *ω*) and there is nothing else to be remarked or added, for instance: pres. *δεικνύω*, imperf. *ἐδείκνυον*, fut. *θὰ δείξω*, aorist *ἔδειξα*, perf. *ἔχω δείξει*, pluperf. *εἶχον δείξει*.

2. VOICE IN *μαι* (φωνή εἰς *μαι*).CLASS a. *ἵσταμαι* (CHARACTER a), I AM
PLACED AND I PLACE MYSELF.

THE PRESENT.

INDICATIVE,

*ἵσταμαι**ἵτασαι**ἵταται**ἵστάμεθα**ἵτασθε**ἵστανται*

I am placed and

I place myself.

SUBJUNCTIVE,

*ἵσθῃμαι**ἵσῃσαι**ἵσῃται**ἵσώμεθα**ἵσῃσθε**ἵσῶνται*

I may be placed and

I may place myself.

OPTATIVE,

*εἴθε νὰ ἵσθῃμαι**εἴθε νὰ ἵσῃσαι* etc.like the subj. with *εἴθε νὰ*

I might be placed and

I might place myself

(a. G. *ἵσταίμην*).

IMPERATIVE,

*ἵτασο**ἄς ἵταται (ἵσῃται)**ἵτασθε**ἄς ἵστανται (ἵσῶνται)*

be placed and

place thyself.

INFINITIVE,

*νὰ ἵταται (ἵσῃται)*or *ὄτι ἵταται*

to be placed and

to place oneself

(a. G. *ἵτασθαι*).

PARTICIPLES,

m. *ἵστάμενος*f. *ἵσταμένη*n. *ἵστάμενον*

being placed and

placing oneself.

THE IMPERFECT,

ἵστάμην I was placed and*ἵτασο* I placed myself*ἵτατο**ἵστάμεθα**ἵτασθε**ἵσταντο*.

The forms of the other tenses and moods are inflected like the corresponding ones of the first Conjugation (voice in *μαι*), viz: like the forms of *τύπτομαι*, as fut. *θα σταθῶ* or *θέλω σταθῇ*, aorist *ἐστάθην*, perf. *εἶμαι ἐσταμένος*, pluperf. *ἤμην ἐσταμένος*, middle aorist *ἔστησα ἐμαυτὸν*, middle future *θα στήσω ἐμαυτὸν* or *θέλω στήσει ἐμαυτὸν*, fut. exactum *θα ἦμαι ἐσταμένος* or *θέλω εἶσθαι ἐσταμένος*, the passive conditional moods *ἤθελον ἵστασθαι* or *θα ἰστάμην*, *ἤθελον σταθῇ*, the middle conditional moods *ἤθελον ἰσάνει ἐμαυτὸν* or *θα ἵστανον ἐμαυτὸν*, *ἤθελον στήσει ἐμαυτὸν*.

CLASS b. *τίθεμαι* (CHARACTER ε) I AM PUT
AND I PUT MYSELF.

THE PRESENT.

INDICATIVE,

τίθεμαι
τίθειςαι
τίθεται
τιθέμεθα
τιθεσθε
τίθενται

I am put
and I put myself.

OPTATIVE,

εἴθε νὰ τίθωμαι
εἴθε νὰ τιθῇσαι etc.
like the subj. with
εἴθε νὰ
I might be put
and I might put myself.
(a. G. *τιθε(μ)ην*)

INFINITIVE,

νὰ τιθῇται
and *νὰ τιθεται*
or *ᾶτι τίθεται*
to be put and to put oneself
(a. G. *τιθεσθαι*).

SUBJUNCTIVE,

τιθῶμαι
τιθῇσαι
τιθῇται
τιθώμεθα
τιθῆσθε
τιθῶνται

I may be put
and I may put myself.

IMPERATIVE,

τίθεςο (*τίθου*)
ᾶς τιθῇται (*τιθεται*),
τίθεςθε
ᾶς τιθῶνται (*τιθωνται*)
be put and put thyself.

PARTICIPLES,

m. *τιθέμενος*
f. *τιθεμένη*
n. *τιθέμενον*
being put and putting oneself.

THE IMPERFECT,

ἐτιθέμην	I was put
ἐτίθεσο	and I put
ἐτίθετο	myself.
ἐτιθέμεθα	
ἐτίθεσθε	
ἐτίθεντο.	

The other tenses: future $\theta\acute{\alpha}$ τεθῶ or $\theta\acute{\epsilon}\lambda\omega$ τεθῇ, aor. ἐτίθην, perf. εἶμαι τεθειμένος, plup. ἤμην τεθειμένος, middle aor. ἔθεσα ἑμαυτὸν, middle fut. $\theta\acute{\alpha}$ θέσω ἑμαυτὸν or $\theta\acute{\epsilon}\lambda\omega$ θέσει ἑμαυτὸν, fut. exact. $\theta\acute{\alpha}$ ἤμαι τεθειμένος, the conditional moods (passive) ἥθειλον τίθεσθαι or $\theta\acute{\alpha}$ ἐτιθέμην, ἥθειλον τεθῇ, middle ἥθειλον θέτει ἑμαυτὸν or $\theta\acute{\alpha}$ ἔθετον ἑμαυτὸν, ἥθειλον θέσει ἑμαυτὸν. All these tenses are inflected according to the first (A) Conjugation (voice in *μαι*) as the forms of the previous Class.

CLASS c. δίδομαι (CHARACTER ο) I AM GIVEN
AND I GIVE MYSELF.

This Class is inflected like the first (A) Conjugation (voice in *μαι*), thus: present δίδομαι, imperf. ἐδιδόμην, fut. $\theta\acute{\alpha}$ δοθῶ and $\theta\acute{\epsilon}\lambda\omega$ δοθῇ, aor. ἐδόθην, perf. εἶμαι δεδομένος, pluperf. ἤμην δεδομένος, fut. exactum $\theta\acute{\alpha}$ ἤμαι δεδομένος, middle fut. $\theta\acute{\alpha}$ δώσω or $\theta\acute{\epsilon}\lambda\omega$ δώσει ἑμαυτὸν, middle aor. ἔδωκα (ἔδοσα) ἑμαυτὸν, condit. moods (passive) ἥθειλον δίδοσθαι and $\theta\acute{\alpha}$ ἐδιδόμην, ἥθειλον δοθῇ, middle ἥθειλον δίδει ἑμαυτὸν and $\theta\acute{\alpha}$ ἔδιδον ἑμαυτὸν, ἥθειλον δώσει ἑμαυτὸν.

CLASS d. δείκνυμαι (CHARACTER ν), I AM
SHOWN AND I SHOW MYSELF.

The verbs of this Class also are inflected according to the forms of the first Conjugation (voice in *μαι*)

although in the highly learned (written) idiom there are also to be found the ancient forms of this as well as of the previous Class.

Almost all the verbs of the modern Greek language are inflected according to the above three Conjugations and their Classifications, that is to say of the common or generally spoken language (*lingua communis*), except a few irregularities, most of which are however to be found either in the highly learned idiom (*lingua docta*), which has adopted nearly all the irregularities of ancient Greek, or in the low idiom (*lingua vulgaris*), which presents some curiously irregular forms of verbs. The third Part of this Course will treat of these and other irregularities, and will especially explain the rules on the formation of the verbs and of the other parts of speech as well as also all the rules of orthography and syntax.

CHAPTER II.

NOUNS (*ὀνόματα*).

Nouns have nearly the same number of distinctive marks as verbs, as has been noted in the Diagram, viz: there are to be distinguished three declensions (*κλίσεις*); five cases (*πτώσεις*), nominative (*ὀνομαστική*), genitive (*γενική*), dative (*δοτική*), accusative (*αἰτιατική*) and vocative (*κλητική*); three genders (*γένη*), masculine, feminine and neuter (*ἀρσενικόν, θηλυκόν, καὶ οὐδέτερον*); two numbers (*ἀριθμοί*), singular and plural (*ἐνικός καὶ πληθυντικός*); and two kinds of nouns, viz: noun-substantives (*οὐσιαστικά*) and noun-adjectives (*ἐπίθετα*). The substantives are, as shown by the Diagram, either appellatives (*προσηγορικά*), e. g. *τράπεζα, ξύλον, ἀρετή, σοφία* etc.; or proper names (*κύρια*), e. g. *Ἀλέξανδρος, Βουκέφαλος* etc. and again the former are either concrete (*συγκεκριμένα*), e. g. *τράπεζα, ξύλον*, or abstract (*ἀφηρημένα*), e. g. *ἀρετή, σοφία* etc. Adjectives can be either adjectives of quality, that is to say those which are properly denoted with the name of

adjective, e. g. ἀγαθός, δίκαιος, λευκός, μέλας etc., or adjectives of quantity or numerals (ἀριθμητικά), e. g. τρίτος, τρεῖς, τέταρτος, τέσσαρες etc., or representative adjectives, properly called pronouns (ἀντωνύμα or ἀντωνυμῖαι) (σύ, αὐτός, οὗτος) to which class belong also the articles (ἄρθρα), or lastly participial adjectives or participles (μετοχαί); e. g. ὁ τυπτων, ἡ τυπτουσα, τὸ τυπτον, ὁ τυπτόμενος, ἡ τυπτομένη, τὸ τυπτόμενον.

A. PRONOUNS (AND ARTICLES), ἀντωνυμῖαι (καὶ ἄρθρα).

Pronouns are classified thus: 1) the personal (προσωπικαί); 2) the reflexive (αὐτοπαθεῖς); 3) the reciprocal (ἀλληλοπαθεῖς); 4) the possessive (κτητικαί); 5) the demonstrative (δεικτικαί); 6) the relative (ἀναφορικαί) and the articles; 7) the interrogative and indefinite (ἐρωτηματικαί καὶ ἀόριστοι) and 8) the correlative pronouns (συσχετικαί).

1. THE PERSONAL PRONOUNS (προσωπικαὶ ἀντωνυμῖαι).

	1st person	2nd person
Sing.	N. ἐγώ, I	σύ, thou
	G. ἐμοῦ, μου	σοῦ
	D. ἐμοί, μοί	σοί
	A. ἐμέ, με	σέ
Plural	N. ἡμεῖς, we	ὕμεῖς (c. σεῖς) you
	G. ἡμῶν	ὕμῶν (σᾶς)
	D. ἡμῖν	ὕμῖν (σᾶς)
	A. ἡμᾶς	ὕμᾶς (σᾶς)
	3d person	
Sing.	N. αὐτός, -ή, -ὸ, he, she, it	
	G. αὐτοῦ, -ῆς, -οῦ (a. G. οὗ)	
	D. αὐτῷ, -ῇ, -ῷ	
	A. αὐτόν, -ήν, -ὸ	
Plural	N. αὐτοί, -αί, -ᾶ, they	
	G. αὐτῶν, — —	
	D. αὐτοῖς, -αῖς, -οῖς	
	A. αὐτούς, -ὰς, -ᾶ	

2. THE REFLEXIVE PRONOUNS (αὐτοπαθεῖς ἀντωνυμ(αι)).

1st person

- Sing. { G. ἑαυτοῦ, -ῆς, of myself
D. ἑαυτῷ, -ῇ
A. ἑαυτόν, -ήν
- Plural { G. ἡμῶν αὐτῶν —, of ourselves
D. ἡμῖν αὐτοῖς, -αῖς
A. ἡμᾶς αὐτούς, -ᾶς

and

- N. c. ἡμεῖς οἱ ἴδιοι
G. ἡμῶν τῶν ἰδίων
D. (διὰ) εἰς ἡμᾶς τοὺς ἰδίους
A. ἡμᾶς τοὺς ἰδίους.

2nd person

- Sing. { G. σεαυτοῦ, -ῆς, of thyself
D. σεαυτῷ, -ῇ
A. σεαυτόν, -ήν
- Plural { G. ὑμῶν αὐτῶν, —, or ἑαυτῶν of yourselves
D. ὑμῖν αὐτοῖς, -αῖς, ἑαυτοῖς, -αῖς
A. ὑμᾶς αὐτούς, -ᾶς, ἑαυτούς, -ᾶς

and

- N. c. (ἐ)σεῖς οἱ ἴδιοι
G. (ἐ)σᾶς τῶν ἰδίων or (τῶν ἰδίων σας)
D. (διὰ) εἰς (ἐ)σᾶς τοὺς ἰδίους
A. (ἐ)σᾶς τοὺς ἰδίους.

3d person

- Sing. { G. ἑαυτοῦ, -ῆς, -οῦ of him, her, itself
D. ἑαυτῷ, -ῇ, -ῷ
A. ἑαυτόν, -ήν, -ὸ
- Plural { G. ἑαυτῶν, —, —, of themselves
D. ἑαυτοῖς, -αῖς, -οῖς
A. ἑαυτούς, -ᾶς, -ᾶ.

3. THE RECIPROCAL PRONOUNS (ἀλλήλοπαθεῖς ἀντωνυμίαι).

	masc.	fem.	neut.
Plural {	G. ἀλλήλων,	ἀλλήλων,	ἀλλήλων
	D. ἀλλήλοις,	ἀλλήλαις,	ἀλλήλοις
	A. ἀλλήλους,	ἀλλήλας,	ἀλληλα
c. μεταξύμας, μεταξύσας, μεταξύτων or ἀναμεταξύμας, -σας, -των (for all cases), each other or one another.			

4. THE POSSESSIVE PRONOUNS (κτητικά ἀντωνυμίαι).

SINGULAR.

1st person	2nd person	3d person
ἐμός, ἐμή, ἐμόν	σός, σή, σόν	ἐδικός, -του, -της, -του
and c. ἐδικός μου, ἐδική μου,	c. ἐδικός σου, ἐδική σου,	ἐδική, -του, -της, -του
ἐδικόν μου	ἐδικόν σου	ἐδικόν, -του, -της, -του
my.	thy.	his, her, its

PLURAL.

ἡμέτερος, ἡμετέρα, ἡμέτερον	ὕμετερος, -α, -ον	ἐδικός των
c. ἐδικός μας, ἐδική μας,	c. ἐδικός σας, ἐδική σας,	ἐδική των
ἐδικόν μας	ἐδικόν σας	ἐδικόν των
our.	your.	their.

5. THE DEMONSTRATIVE PRONOUNS (δεικτικά ἀντωνυμίαι).

	M.	F.	N.		M.	F.	N.
S.	N. οὗτος,	αὕτη,	τοῦτο	P.	οὗτοι,	αὗται,	ταῦτα
	G. τούτου,	ταύτης,	τούτου		τούτων,	—,	—
	D. τούτῳ,	ταύτῃ,	τούτῳ		τούτοις,	ταύταις,	τούτοις
	A. τούτον,	ταύτην,	τοῦτο		τούτους,	ταύτας,	ταῦτα
	this.				these.		
	M.	F.	N.		M.	F.	N.
S.	N. ὅδε,	ῆδε,	τόδε	P.	οὗδε,	αἷδε,	τάδε
	G. τοῦδε,	τῆςδε,	τοῦδε		τῶνδε,	—,	—
	D. τῷδε,	τῇδε,	τῷδε		τοῖςδε,	ταῖςδε,	τοῖςδε
	A. τόνδε,	τήνδε,	τόδε		τούςδε,	τάςδε,	τάδε.
	this here (c. οὗτος δά).						

The third demonstrative pronoun *ἐκεῖνος*, *ἐκεῖνη*, *ἐκεῖνο*, that, pl. those, does not present any difficulty

in its inflexion; it is declined as the adjectives of the first and second declension (see below).

6. THE RELATIVE PRONOUNS AND THE ARTICLES

(αἱ ἀναφορικαὶ ἀντωνυμιαί καὶ τὰ ἄρθρα).

	Mas.	Fem.	Neut.
S.	N. ὅς(περ) who, which	ἥ(περ)	ὅ(περ)
	G. οὗ	ἥς	οὗ
	D. ᾧ	ἡ	ᾧ
	A. ὃν	ἣν	ὅ
P.	N. οἷ(περ)	αἷ(περ)	ᾧ(περ)
	G. ὧν	ῶν	ῶν
	D. οἷς	αἷς	οἷς
	A. οὓς	ᾶς	ᾶ.

THE ARTICLES.

	M.	F.	N.		M.	F.	N.
S.	N. ὁ, the	ἡ, the	τὸ, the	P.	οἱ	αἱ	τὰ
	G. τοῦ	τῆς	τοῦ		τῶν	τῶν	τῶν
	D. τῷ	τῇ	τῷ		τοῖς	ταῖς	τοῖς
	A. τὸν	τὴν	τὸν		τοὺς	τὰς	τὰ
	V. ὦ	ῶ	ῶ		ῶ	ῶ	ῶ

7. THE INTERROGATIVE AND INDEFINITE PRONOUNS

(αἱ ἐρωτηματικαὶ καὶ ἀόριστοι ἀντωνυμιαί).

a) INTERROGATIVE.

S.	N. τίς;	τί; who?
	G. τίνος;	—;
	D. τίνι;	—;
	A. τίνα;	τί;

b) INDEFINITE.

S.	N. τις;	τι, any, some one
	G. τίνος;	—
	D. τίνι;	—
	A. τίνα;	τινά, τι
P.	N. τίνες;	τινάς, τινά
	G. τίνων;	—
	D. τίσιν(ν);	—
	A. τίνας;	τινάς, τινά.

ὅστις (who or which) is composed of the relative ὅς and the indefinite τίς and replaces in modern Greek mostly the ancient Greek relative ὅς as does also the pronoun ὁ ὅποῖος; it is declined thus:

		Mas.	Fem.	Neut.
S.	{	N. ὅστις	ἥτις	ὅ,τι
		G. οὗτινος	ἧστινος	οὗτινος
		D. ᾧτινι	ἧτινι	ᾧτινι
		A. ὅντινα	ἧντινα	ὅ,τι
P.	{	N. οἷτινες	αἷτινες	ἅτινα
		G. ᾧντινων	ᾧντινων	ᾧντινων
		D. οἷσιν(ν)	αἷσιν(ν)	οἷσιν(ν)
		A. οὗσιν(ν)	αἷσιν(ν)	ἅτινα.

The following pronoun belongs to this class and is used in all three idioms of the language :

S.	{	N. ὅ, ἥ, τὸ δεῖνα
		G. τοῦ, τῆς, τοῦ δεῖνος
		D. τῷ, τῇ, τῷ δεῖνι
		A. τὸν, τὴν, τὸ δεῖνα
P.	{	N. οἱ, αἱ δεῖνες, τὰ δεῖνα
		G. τῶν, τῶν, τῶν δεῖνων
		D. not existing
		A. τοὺς, τὰς δεῖνας, τὰ δεῖνα.

8. THE CORRELATIVE PRONOUNS (συσχετικὰ ἀντωνυμῖαι).

The following are correlative pronouns:

INTERROGATIVE.

1. τίς; who?
2. ποῖος τῶν δύο; (a. G. πότερος) which of the two?
3. πόσος; how much?
4. ποῖος; who, which?
5. πόσον μέγας; how old? (a. G. πηλίκος, ἡλικίος).

INDEFINITE.

1. τις, some one
2. ἄλλοις τῶν δύο (a. G. πότερος), any of the two
3. ἄλλοις, several (a. G. ποσός)
4. ἄλλοις λογής, such (a. G. ποιός)
5. ἄλλοις μέγας, of some size (a. G. πηλίκος).

DEMONSTRATIVE.

1. οὗτος, ὅδε, this here
2. ἕτερος, ἄλλος, another
3. τόσος, τοσούτος, so much
4. τοιοῦτος, of such a kind (talīs)
5. τόσον μέγας, so old (a. G. τηλικούτος).

RELATIVE.

1. ὅστις, ὃς, which
2. ὁποῖος (c. ὅποιος) τῶν δύο, which of the two (a. G. ὁπότερος)
3. ὁπόσος, ὅσος, as much, as many
4. ὁποῖος, οἷος, like, such as (qualis)
5. ὅσων μέγας, as old (a. G. ἡλικός).

B. SUBSTANTIVES, οὐσιαστικά.

Substantives have three different kinds of inflexion, called declensions, as the verbs have three conjugations. According to these declensions are inflected not only the substantives, but also all the pronouns above named, which have genders, and all adjectives, which will be treated of later.

FIRST DECLENSION (πρώτη κλίσις).

The first declension comprises masculine nouns ending in *ας* and *ης* and feminine nouns ending in *α* and *η*, which both may be non-contracted (*ἀσυναίρετα*) or contracted (*συνηρημένα*). There are but few contracted nouns to be found in this declension.

1. NON-CONTRACTED EXAMPLES.

MASCUL. IN *ας*.

S.	{	N. ὁ ταμίας, the steward	P.	{	οἱ ταμίαι
		G. τοῦ ταμίου			τῶν ταμιῶν
		D. τῷ ταμίᾳ			τοῖς ταμίαις
		A. τὸν ταμίαν			τοὺς ταμίαις
		V. ὦ ταμία			ὦ ταμίαι

MASC. IN ης.

S.	N.	ὁ πολίτης, the citizen	P.	οἱ πολῖται
	G.	τοῦ πολίτου		τῶν πολιτῶν
	D.	τῷ πολίτῃ		τοῖς πολίταις
	A.	τὸν πολίτην		τούς πολίτας
	V.	ὦ πολῖτα		ὦ πολῖται

MASC. IN ης.

S.	N.	ὁ κριτής, the judge	P.	οἱ κριταὶ
	G.	τοῦ κριτοῦ		τῶν κριτῶν
	D.	τῷ κριτῇ		τοῖς κριταῖς
	A.	τὸν κριτὴν		τούς κριτάς
	V.	ὦ κριτᾶ		ὦ κριταὶ

FEM. IN α.

S.	N.	ἡ γλῶσσα, the tongue	P.	αἱ γλῶσσαι
	G.	τῆς γλώσσης		τῶν γλωσσῶν
	D.	τῇ γλώσση		ταῖς γλώσσαις
	A.	τὴν γλῶσσαν		τάς γλώσσας
	V.	ὦ γλῶσσα		ὦ γλῶσσαι

FEM. IN α.

S.	N.	ἡ φιλία, the friendship	P.	αἱ φιλαί
	G.	τῆς φιλίας		τῶν φιλιῶν
	D.	τῇ φιλίᾳ		ταῖς φιλαίς
	A.	τὴν φιλίαν		τάς φιλάς
	V.	ὦ φίλᾳ		ὦ φιλαί

FEM. IN α.

S.	N.	ἡ χώρα, the country	P.	αἱ χῶραι
	G.	τῆς χώρας		τῶν χωρῶν
	D.	τῇ χώρᾳ		ταῖς χώραις
	A.	τὴν χώραν		τάς χώρας
	V.	ὦ χώρα		ὦ χῶραι

FEM. IN η.

S.	N.	ἡ ἀρετή, the virtue	P.	αἱ ἀρεταὶ
	G.	τῆς ἀρετῆς		τῶν ἀρετῶν
	D.	τῇ ἀρετῇ		ταῖς ἀρεταῖς
	A.	τὴν ἀρετὴν		τάς ἀρετάς
	V.	ὦ ἀρετῇ		ὦ ἀρεταί

FEM. IN η.

S.	N.	ἡ γνώμη, the mind	P.	αἱ γνώμαι
	G.	τῆς γνώμης		τῶν γνωμῶν
	D.	τῇ γνώμῃ		ταῖς γνώμαις
	A.	τὴν γνώμην		τάς γνώμας
	V.	ὦ γνώμη		ὦ γνώμαι

2. CONTRACTED EXAMPLES.

MASC. IN ας.

S.	N.	ὁ Ἑρμῆς (Ἑρμέας)	P.	οἱ Ἑρμαῖ
	G.	τοῦ Ἑρμοῦ		τῶν Ἑρμῶν
	D.	τῷ Ἑρμῇ		τοῖς Ἑρμαῖς
	A.	τὸν Ἑρμῆν		τούς Ἑρμάς
	V.	ὦ Ἑρμῇ		ὦ Ἑρμαῖ

Mercury.

MASC. IN ης.

S.	N.	ὁ Ἀπελλῆς (Ἀπελλέης)	P.	οἱ Ἀπελλαῖ
	G.	τοῦ Ἀπελλοῦ		τῶν Ἀπελλῶν
	D.	τῷ Ἀπελλῇ		τοῖς Ἀπελλαῖς
	A.	τὸν Ἀπελλῆν		τούς Ἀπελλάς
	V.	ὦ Ἀπελλῇ		ὦ Ἀπελλαῖ

Apelles.

FEM. IN α.

S.	N.	ἡ μνᾶ (μνάα)	P.	αἱ μναῖ
	G.	τῆς μνάς		τῶν μνῶν
	D.	τῇ μνᾷ		ταῖς μναῖς
	A.	τὴν μνάν		τάς μνάς
	V.	ὦ μνᾶ		ὦ μναῖ

a kind of money and of weight.

FEM. IN η.

S.	N.	ἡ γαλῆ (γαλέη)	P.	αἱ γαλαῖ
	G.	τῆς γαλῆς		τῶν γαλῶν
	D.	τῇ γαλῇ		ταῖς γαλαῖς
	A.	τὴν γαλῆν		τάς γαλάς
	V.	ὦ γαλῇ		ὦ γαλαῖ

the cat.

SECOND DECLENSION (*δευτέρα κλίσις*).

The second declension comprises masculine and feminine nouns ending in *ος* and neuters ending in *ον*, which both can be either non-contracted or contracted, as shown in the following examples.

1. NON-CONTRACTED EXAMPLES.

MASC. IN *ος*.

S.	{	N.	ὁ λόγος	P.	{	οἱ λόγοι
		G.	τοῦ λόγου			τῶν λόγων
		D.	τῷ λόγῳ			τοῖς λόγοις
		A.	τὸν λόγον			τοὺς λόγους
		V.	ὦ λόγε			ὦ λόγοι

the word.

MASC. IN *ος*.

S.	{	N.	ὁ ἄνθρωπος	P.	{	οἱ ἄνθρωποι
		G.	τοῦ ἀνθρώπου			τῶν ἀνθρώπων
		D.	τῷ ἀνθρώπῳ			τοῖς ἀνθρώποις
		A.	τὸν ἄνθρωπον			τοὺς ἀνθρώπους
		V.	ὦ ἄνθρωπε			ὦ ἄνθρωποι

the man.

FEM. IN *ος*.

S.	{	N.	ἡ ὁδὸς	P.	{	αἱ ὁδοὶ
		G.	τῆς ὁδοῦ			τῶν ὁδῶν
		D.	τῇ ὁδῷ			ταῖς ὁδοῖς
		A.	τὴν ὁδόν			τάς ὁδοὺς
		V.	ὦ ὁδὲ			ὦ ὁδοὶ

the street.

FEM. IN *ος*.

S.	{	N.	ἡ ἥπειρος	P.	{	αἱ ἥπειροι
		G.	τῆς ἡπείρου			τῶν ἡπείρων
		D.	τῇ ἡπείρῳ			ταῖς ἡπείροις
		A.	τὴν ἡπειρον			τάς ἡπείρους
		V.	ὦ ἥπειρε			ὦ ἥπειροι

the continent.

NEUTER IN *ον*.

S.	N.	τὸ δῶρον	P.		τὰ δῶρα
	G.	τοῦ δῶρου			τῶν δῶρων
	D.	τῷ δῶρῳ			τοῖς δῶροις
	A.	τὸ δῶρον			τὰ δῶρα
	V.	ὦ δῶρον			ὦ δῶρα

the present.

NEUTER IN *ον*.

S.	N.	τὸ ποτάμιον	P.		τὰ ποτάμια
	G.	τοῦ ποταμίου			τῶν ποταμίων
	D.	τῷ ποταμίῳ			τοῖς ποταμίοις
	A.	τὸ ποτάμιον			τὰ ποτάμια
	V.	ὦ ποτάμιον			ὦ ποτάμια

the rivulet.

2. CONTRACTED EXAMPLES.

MASC. IN *ος*.

S.	N.	ὁ πλοῦς (πλόος)	P.		οἱ πλοῖ
	G.	τοῦ πλοῦ			τῶν πλῶν
	D.	τῷ πλῷ			τοῖς πλοῖς
	A.	τὸν πλοῦν			τοὺς πλοῦς
	V.	ὦ πλοῦ			ὦ πλοῖ

the navigation.

FEM. IN *ος*.

S.	N.	ἡ πρόχους (πρόχος)	P.		αἱ πρόχοι
	G.	τῆς πρόχου			τῶν πρόχων
	D.	τῇ πρόχῳ			ταῖς πρόχοις
	A.	τὴν πρόχουν			τὰς πρόχους
	V.	ὦ πρόχου			ὦ πρόχοι (α)

the water-can.

Note a. This noun has here been only accepted as a feminine example, although it is seldom used even in the highly learned idiom and is besides not quite regularly declined in the ancient language. Instead of this word, the names: ὑδρία, ἀμφορεύς (v. κανάτα) are now used.

NEUTER IN *ov*.

S.	{	N.	τὸ ὀστοῦν (ὀστέον)	P.	{	τὰ ὀστά
		G.	τοῦ ὀστοῦ			τῶν ὀστέων
		D.	τῷ ὀστοῷ			τοῖς ὀστοῖς
		A.	τὸ ὀστοῦν			τὰ ὀστά
		V.	ὦ ὀστοῦν			ὦ ὀστά

the bone.

NEUTER IN *ov*.

S.	{	N.	τὸ ἀπλοῦν (ἀπλόον)	P.	{	τὰ ἀπλά
		G.	τοῦ ἀπλοῦ			τῶν ἀπλών
		D.	τῷ ἀπλῷ			τοῖς ἀπλοῖς
		A.	τὸ ἀπλοῦν			τὰ ἀπλά
		V.	ὦ ἀπλοῦν			ὦ ἀπλά

the plain, the simple.

THIRD DECLENSION (*τρίτη κλίσις*).

The third declension comprises all the so-called imparisyllabic (*περιττοσύλλαβα*) masculine, feminine and neuter nouns, that is those, which increase in the Genitive by one syllable. They are as well as the former ones either non-contracted or contracted, and the latter again are either fully contracted (*ὀλοπαθῆ συνηρημένα*) or partly contracted (*ὀλιγοπαθῆ συνηρημένα*). They may be arranged according to their characteristic letter, which shows itself in the Genitive, in five classes, as the verbs of the A-Conjugation, viz: a) in the class of labials (*π, β, φ*) e. g. *ἡ λαίλαψ*, genitive *τῆς λαίλαπτος*, *ἡ φλέψ*, gen. *τῆς φλεβός*, *ἡ κατῆλιψ*, gen. *τῆς κατῆλιψος*; b) in the class of gutturals (*κ, γ, χ*), e. g. *ὁ φύλαξ*, gen. *τοῦ φύλακος*, *ἡ μάστιξ*, gen. *τῆς μάστιγος*, *ὁ ὄνυξ*, gen. *τοῦ ὄνυχος*; c) in the class of dentals (*τ, δ, θ*), e. g. *ὁ λέων*, gen. *τοῦ λέοντος*, *ἡ λαμπάς*, *τῆς λαμπάδος*, *ἡ ὄρνις*, *τῆς ὀρνιθός*; d) in the class of liquids (only *ν, ρ*, in modern Greek), e. g. *ὁ ῥήτωρ*, *τοῦ ῥήτορος*, *ὁ ἀγών*, *τοῦ ἀγῶνος*, *ὁ ποιμὴν*, *τοῦ ποιμένος*, *ὁ σωτήρ*, *τοῦ σωτήρος*; e) in the class of names with a vowel or diphthong, e. g. *ὁ ἥρως*, *ταῦ ἥρωνος*, *ὁ*

ἰχθύς, τοῦ ἰχθύ-ος, ἡ πόλις, τῆς πόλε-ως, τὸ ἄστυ, τοῖ ἄστυ-ος, ὁ βασιλεὺς, τοῦ βασιλέ-ως, ἡ γραῦς, τῆς γρα-ός etc. This last class embraces most of the partly contracted nouns.

1. NON-CONTRACTED AND PARTLY CONTRACTED EXAMPLES.

	a) <i>labial class,</i>	b) <i>guttural class,</i>	c) <i>dental class,</i>
S.	N. ἡ φλέψ	ὁ φύλαξ	ἡ λαμπάς
	G. τῆς φλεβός	τοῦ φύλακος	τῆς λαμπάδος
	D. τῇ φλεβί	τῷ φύλακι	τῇ λαμπάδι
	A. τὴν φλέβα	τὸν φύλακα	τὴν λαμπάδα
	V. ὦ φλέψ	ὦ φύλαξ	ὦ λαμπάς
P.	N. αἱ φλέβες	οἱ φύλακες	αἱ λαμπάδες
	G. τῶν φλεβῶν	τῶν φυλάκων	τῶν λαμπάδων
	D. ταῖς φλεβί(ν)	τοῖς φύλαξι(ν)	ταῖς λαμπάσι(ν)
	A. τὰς φλέβας	τοὺς φύλακας	τὰς λαμπάδας
	V. ὦ φλέβες	ὦ φύλακες	ὦ λαμπάδες
	the vein.	the guardian.	the torch.
	d) <i>liquid class,</i>	e) <i>vowel class,</i>	
S.	N. ὁ ποιμήν	ὁ ἥρως	
	G. τοῦ ποιμένος	τοῦ ἥρωος	
	D. τῷ ποιμένι	τῷ ἥρωι	
	A. τὸν ποιμένα	τὸν ἥρωα	
	V. ὦ ποιμήν	ὦ ἥρως	
P.	N. οἱ ποιμένες	οἱ ἥρωες	
	G. τῶν ποιμένων	τῶν ἡρώων	
	D. τοῖς ποιμέσι(ν)	τοῖς ἥρωσι(ν)	
	A. τοὺς ποιμένας	τοὺς ἥρωας	
	V. ὦ ποιμένες	ὦ ἥρωες	
	the shepherd.	the hero.	

OTHER EXAMPLES OF EACH CLASS FOR PRACTICE.

	a) <i>labial class,</i>	b) <i>guttural class,</i>	c) <i>dental class,</i>
S.	N. ὁ γύψ	ἡ μάστιξ	τὸ σῶμα
	G. τοῦ γυπός	τῆς μάστιγος	τοῦ σώματος
	D. τῷ γυπί	τῇ μάστιγι	τῷ σώματι
	A. τὸν γύπα	τὴν μάστιγα	τὸ σῶμα
	V. ὦ γύψ	ὦ μάστιξ	ὦ σῶμα

	a) <i>labial class,</i>	b) <i>guttural class,</i>	c) <i>dental class,</i>
P.	N. οἱ γύπες	αἱ μάστιγες	τὰ σώματα
	G. τῶν γυπῶν	τῶν μαστίγων	τῶν σωμάτων
	D. τοῖς γυψί(ν)	ταῖς μάστιξι(ν)	τοῖς σώμασι(ν)
	A. τοὺς γύπας	τὰς μάστιγας	τὰ σώματα
	V. ὡ γύπες	ὡ μάστιγες	ὡ σώματα
	the vulture.	the scourge.	the body.

	d) <i>liquid class,</i>	e) <i>vowel class,</i>
S.	N. ὁ ἡγεμῶν	τὸ ἄστυ
	G. τοῦ ἡγεμόνος	τοῦ ἄστεος
	D. τῷ ἡγεμόνι	τῷ ἄστεϊ -ει
	A. τὸν ἡγεμόνα	τὸ ἄστυ
	V. ὦ ἡγεμῶν	ὦ ἄστυ
P.	N. οἱ ἡγεμόνες	τὰ (ἄστεα) ἄστη
	G. τῶν ἡγεμόνων	τῶν ἀστέων -ων
	D. τοῖς ἡγεμόσι(ν)	τοῖς ἄστεσι(ν)
	A. τοὺς ἡγεμόνας	τὰ (ἄστεα) -η
	V. ὦ ἡγεμόνες	ὦ (ἄστεα) -η.
	the prince.	the city

All nouns of the same characteristic letter are declined according to these ten paradigms. This declension embraces, however, besides many irregular nouns, which will be explained in the third part of this Course. Here follow a few more partly-contracted examples.

MASCUL.

S.	N. ὁ ἰχθύς	ἡ πόλις	ὁ βασιλεὺς
	G. τοῦ ἰχθύος	τῆς πόλεως	τοῦ βασιλέως
	D. τῷ ἰχθύϊ	τῇ (πόλει) πόλει	τῷ βασιλεῖ -ει
	A. τὸν ἰχθύν	τὴν πόλιν	τὸν βασιλέα
	V. ὦ ἰχθύ	ὦ πολί	ὦ βασιλεῦ
P.	N. οἱ ἰχθύες and ἰχθύς	αἱ (πόλεις) πόλεις	οἱ βασιλεῖς -εῖς
	G. τῶν ἰχθύων	τῶν πόλεων	τῶν βασιλέων
	D. τοῖς ἰχθύσι(ν)	ταῖς πόλεσι(ν)	τοῖς βασιλεῦσι(ν)
	A. τοὺς ἰχθύας and ἰχθύς	τὰς (πόλεις) πόλεις	τοὺς βασιλέας -εῖς
	V. ὦ ἰχθύες and ἰχθύς	ὦ (πόλεις) πόλεις	ὦ βασιλεῖς -εῖς
	the fish (c. ὀψάριον, v. ψάρι).	the town.	the king.

S.	{	N.	ὁ εὐγενής	ἡ ἡχώ
		G.	τοῦ εὐγενέος -οῦς	τῆς ἡχώος -οῦς
		D.	τῷ εὐγενεῖ -ει	τῇ ἡχώϊ -οῖ
		A.	τὸν εὐγενέα -ῃ	τὴν ἡχώα -ᾷ
		V.	ὦ εὐγενές	ὦ ἡχοῖ
P.	{	N.	οἱ εὐγενέες -εῖς	αἱ ἡχοὶ
		G.	τῶν εὐγενέων -ῶν	τῶν ἡχῶν
		D.	τοῖς εὐγενέσι(ν)	ταῖς ἡχοῖς
		A.	τοὺς εὐγενέας -εῖς	τὰς ἡχοὺς
		V.	ὦ εὐγενέες -εῖς the noble.	ὦ ἡχοὶ the echo.

S.	{	N.	ἡ αἰδώς	ὁ πατήρ	ἡ τριήρης
		G.	τῆς αἰδόος -οῦς	τοῦ (πατέρος) πατρός	τῆς τριήρεος -οῦς
		D.	τῇ αἰδοῖ -οῖ	τῷ (πατέρι) πατρί	τῇ τριήρει -ει
		A.	τὴν αἰδόα -ᾷ	τὸν πατέρα	τὴν τριήρεα -ῃ
		V.	ὦ αἰδοῖ	ὦ πάτερ	ὦ τρήρες
P.	{	N.	αἱ αἰδοὶ	οἱ πατέρες	αἱ τριήρες -εις
		G.	τῶν αἰδῶν	τῶν πατέρων	τῶν (τριήρων) τριήρων
		D.	ταῖς αἰδοῖς	τοῖς πατέρεσι(ν)	ταῖς τριήρεσι(ν)
		A.	τὰς αἰδοὺς	τοὺς πατέρας	τὰς (τριήρας) -εις
		V.	ὦ αἰδοὶ the shame.	ὦ πατέρες the father.	ὦ τριήρες -εις the trireme.

S.	{	N.	τὸ γένος	ὁ βοῦς
		G.	τοῦ γένεος -οῦς	τοῦ βοός
		D.	τῷ γένει -ει	τῷ βοῖ
		A.	τὸ γένος	τὸν βούν
		V.	ὦ γένος	ὦ βού
P.	{	N.	τὰ γένεα, γένη	οἱ βόες
		G.	τῶν γενέων, γενῶν	τῶν βοῶν
		D.	τοῖς γένεσι(ν)	τοῖς βουσι(ν)
		A.	τὰ γένεα, γένη	τοὺς βόας a. βοῦς
		V.	ὦ γένεα, γένη the gender.	ὦ βόες the ox.

2. FULLY-CONTRACTED EXAMPLES.

S.	N.	ὁ Ξενοφῶν (Ξενοφάων)	ὁ πλακοῦς (πλακόεις)	ὁ Θραῖξ (Θράϊξ)
	G.	τοῦ Ξενοφῶντος	τοῦ πλακοῦντος	τοῦ Θρακῆος
	D.	τῷ Ξενοφῶντι	τῷ πλακοῦντι	τῷ Θρακί
	A.	τὸν Ξενοφῶντα	τὸν πλακοῦντα	τὸν Θραῖκα
	V.	ὦ Ξενοφῶν	ὦ πλακοῦς	ὦ Θραῖξ
P.	N.	οἱ Ξενοφῶντες	οἱ πλακοῦντες	οἱ Θραῖκες
	G.	τῶν Ξενοφῶντων	τῶν πλακοῦντων	τῶν Θρακῶν
	D.	τοῖς Ξενοφῶσι(ν)	τοῖς πλακοῦσι(ν)	τοῖς Θραῖξι(ν)
	A.	τοὺς Ξενοφῶντας	τοὺς πλακοῦντας	τοὺς Θραῖκας
	V.	ὦ Ξενοφῶντες	ὦ πλακοῦντες	ὦ Θραῖκες
		Xenophon.	the cake.	the Thracian.

C. THE ADJECTIVES, THE NUMERALS AND PARTICIPLES, τὰ ἐπίθετα, τὰ ἀριθμητικά καὶ αἱ μετοχαί.

1. The adjectives are divided into three classes, according to their genders, which are represented by three, two or one terminations (τρικατάληκτα, δικατάληκτα, μονοκατάληκτα).

Class a. Adjectives of three terminations are: 1) those ending in ὅς, ῆ (or ᾶ), ὄν, for instance: καλός, καλή, καλόν (good), δίκαιος, δικάια, δίκαιον (just), ἐχθρός, ἐχθρά, ἐχθρόν (hostile). The masculines and neuters of these adjectives are declined like the examples of the second declension; the feminines according to the examples of the first declension. 2) Those ending in εις, εσσα, εν, for instance: χαρής, χαρίεσσα, χαρίεν (graceful), the masculines and neuters of which are declined like the third and the feminines like the first declension. 3) Those ending in ῦς, εῖα, ῦ, for instance: βραχύς, βραχεῖα, βραχὺ (short), βραδύς, βραδεῖα, βραδὺ (slow), of which the masculines and neuters are declined according to the examples of the third and the feminines like the examples of the first declension. Two of the

adjectives are ending in *ας*, *αινα*, *αν*, *μέλας*, *μέλαινα*, *μέλαν* (black), *τάλας*, *τάλαινα*, *τάλαν* (miserable), and are declined masculine and neuter like the examples of the third, feminine like the examples of the first declension; three others are declined and end irregularly, the following:

	m.	f.	n.	m.	f.	n.
S.	N. <i>πᾶς</i> ,	<i>πᾶσα</i> ,	<i>πᾶν</i>	<i>πολύς</i> ,	<i>πολλή</i> ,	<i>πολύ</i>
	G. <i>παντός</i> ,	<i>πάσης</i> ,	<i>παντός</i>	<i>πολλοῦ</i> ,	<i>πολλῆς</i> ,	<i>πολλοῦ</i>
	D. <i>παντὶ</i> ,	<i>πάσῃ</i> ,	<i>παντὶ</i>	<i>πολλῷ</i> ,	<i>πολλῇ</i> ,	<i>πολλῷ</i>
	A. <i>πάντα</i> ,	<i>πᾶσαν</i> ,	<i>πᾶν</i>	<i>πολύν</i> ,	<i>πολλήν</i> ,	<i>πολύ</i>
P.	V. <i>πᾶς</i> ,	<i>πᾶσα</i> ,	<i>πᾶν</i>	<i>πολύ</i> ,	<i>πολλή</i> ,	<i>πολύ</i>
	N. <i>πάντες</i> ,	<i>πᾶσαι</i> ,	<i>πάντα</i>	<i>πολλοί</i> ,	<i>πολλαί</i> ,	<i>πολλά</i>
	G. <i>πάντων</i> ,	<i>πασῶν</i> ,	<i>πάντων</i>	<i>πολλῶν</i> ,	<i>πολλῶν</i> ,	<i>πολλῶν</i>
	D. <i>πᾶσι(ν)</i> ,	<i>πάσαις</i> ,	<i>πᾶσι(ν)</i>	<i>πολλοῖς</i> ,	<i>πολλαῖς</i> ,	<i>πολλοῖς</i>
	A. <i>πάντας</i> ,	<i>πάσας</i> ,	<i>πάντα</i>	<i>πολλοὺς</i> ,	<i>πολλάς</i> ,	<i>πολλά</i>
	V. <i>πάντες</i> ,	<i>πᾶσαι</i> ,	<i>πάντα</i>	<i>πολλοί</i> ,	<i>πολλαί</i> ,	<i>πολλά</i>
	every one, all.			much, many.		

	m.	f.	n.
S.	N. <i>μέγας</i> ,	<i>μεγάλη</i> ,	<i>μέγα</i>
	G. <i>μεγάλου</i> ,	<i>μεγάλης</i> ,	<i>μεγάλου</i>
	D. <i>μεγάλῳ</i> ,	<i>μεγάλῃ</i> ,	<i>μεγάλῳ</i>
	A. <i>μέγαν</i> ,	<i>μεγάλην</i> ,	<i>μέγα</i>
	V. <i>μέγα</i> ,	<i>μεγάλη</i> ,	<i>μέγα</i>
P.	N. <i>μεγάλοι</i> ,	<i>μεγάλοι</i> ,	<i>μεγάλα</i>
	G. <i>μεγάλων</i> ,	<i>μεγάλων</i> ,	<i>μεγάλων</i>
	D. <i>μεγάλοις</i> ,	<i>μεγάλαις</i> ,	<i>μεγάλοις</i>
	A. <i>μεγάλους</i> ,	<i>μεγάλας</i> ,	<i>μεγάλα</i>
	V. <i>μεγάλοι</i> ,	<i>μεγάλοι</i> ,	<i>μεγάλα</i>
	great, large, old.		

Class b. Adjectives of two terminations are: 1) almost all compound adjectives and all those whose masculine and feminine ends in *ος* (and *ιμος*) and neuter in *ον*, e. g. *ὁ* and *ἡ ἀθάνατος*, *τὸ ἀθάνατον* (immortal), *ὁ* and *ἡ ἀκόλαστος*, *τὸ ἀκόλαστον* (intemperate), *ὁ* and *ἡ παλιμβουλός*, *τὸ παλιμβουλον* (changeable), *ὁ* and *ἡ ὠφέ-*

λιμος, τὸ ὠφέλιμον (useful), ὁ and ἡ δόκιμος, τὸ δόκιμον (approved). These are all declined according to the examples of the second declension. 2) All those whose masculine and feminine ends in ῆς and neuter in ἐς, e. g. ὁ and ἡ ἀληθής, τὸ ἀληθές (true), ὁ and ἡ εὐγενής, τὸ εὐγενές (noble), all declined as the third declension. 3) Those whose masculine and feminine ends in ις and neuter in ι, e. g. ὁ and ἡ εὐχαρις, τὸ εὐχαρι (gracious), ὁ and ἡ εὐελπις, τὸ εὐελπι (confident), all declined as the third declension. 4) those whose masculine and feminine ends in ων and neuter in ον, e. g. ὁ and ἡ σώφρων, τὸ σῶφρον (temperate), declined like the third declension. 5) Those whose masculine and feminine ends in ους and neuter ουν, ὁ and ἡ εὖνους, τὸ εὖνουν (benevolent), declined like the third declension, and 6) those whose masculine and feminine ends in ην and neuter in εν, ὁ and ἡ ἄρσην and τὸ ἄρσεν (male), declined also according to the third declension.

Class c. Adjectives of one termination are only to be found in small numbers in modern Greek, as in the ancient language, for instance: πένης (poor), ἄρπαξ (pillaging), φυγάς (fugitive) etc.

The adjectives in forming their degrees of comparison (βαθμοὶ συγκρίσεως) add to their root either the endings *τερος, ατος, or ἑστερος, ἑστατος* or *λων, ιστος*, for instance *γλυκὺς* (sweet), *γλυκύτερος, γλυκύτατος*; *σοφός* (wise), *σοφώτερος, σοφώτατος*; *ἄξιος* (valuable), *ἀξιώτερος, ἀξιώτατος*; *ἀληθής* (true), *ἀληθέστερος, ἀληθέστατος*; *σώφρων* (temperate), *σωφρονέστερος, σωφρονέστατος*; *ἡδύς* (sweet), *ἡδίων, ἡδιστος*; *ταχύς* (quick), *ταχίων, (θάσσων), τάχιστος* etc. The comparatives and superlatives (*συγκριτικὰ καὶ ὑπερθετικὰ*) of the two first endings are declined as the second declension, those of the third ending (*λων, ιστος*) decline the comparative according to the third and the superlative according to the second declension. The third part of this Course will treat of the irregular formations of the adjectives. It is however necessary to mention here the rule, that the vowel before *τερος*

and *τατος* is a short *ο*, when the penultimate of the positive (*θετικόν*) is long, e. g. *κοῦφος* (inconstant), *-ότερος*, *-ότατος*; but a long *ω*, when the penultimate is short, for instance: *σοφός* (wise), *-ώτερος*, *-ώτατος*.

CARDINAL.	ORDINAL.
1 εἷς (v. ἕνας), μία, ἓν (v. ἑνα), one	πρῶτος -η -ον, first
2 δύο, two	δεύτερος -α -ον, second
3 τρεῖς, τρία, three etc.	τρίτος -η -ον, third
4 τέσσαρες (τέσσερες), τέσσαρα	τέταρτος -η -ον, fourth etc.
5 πέντε	πέμπτος -η -ον
6 ἕξ	ἕκτος -η -ον
7 ἑπτὰ	ἑβδομος -η -ον
8 ὀκτώ	ὄγδοος -η -ον
9 ἑννέα	ἐννατος -η -ον
10 δέκα	δέκατος -η -ον
11 ἑνδεκα	ἐνδέκατος -η -ον
12 δώδεκα	δωδέκατος -η -ον
13 δεκατρεῖς, -τρία	δέκατος τρίτος -η -ον
14 δεκατέσσαρες, -τέσσαρα,	δέκατος τέταρτος -η -ον
15 δεκαπέντε	δέκατος πέμπτος -η -ον
16 δεκαἕξ	δέκατος ἕκτος -η -ον
17 δεκαεπτὰ	δέκατος ἑβδομος -η -ον
18 δεκαοκτώ	δέκατος ὄγδοος -η -ον
19 δεκαεννέα	δέκατος ἐννατος -η -ον
20 εἴκοσι(ν)	εἰκοστός -ῃ -όν
21 εἴκοσι ἓν	εἰκοστός πρῶτος -η -ον
22 εἴκοσι δύο	εἰκοστός δεύτερος α- -ον

2. The numeral adjectives (*ἀριθμητικά*) are: 1) cardinal (*ἀπόλυτα*), 2) ordinal (*τακτικά*), 3) multiple (*πολλαπλασιαστικά*) and 4) adverbial (*ἐπιρρηματικά*). The following table presents all four classes of numerals in turn.

MULTIPLE.	ADVERBIAL.
ἁπλοῦς -ῇ -οῦν, single	ἅπαξ, once
διπλοῦς -ῇ οὖν and	δις, twice
διπλάσιος -ία -ιον, double	
τριπλοῦς -ῇ -οῦν and	τρὶς, trice etc.
τριπλάσιος -ία -ιον, thrifold	
τετραπλοῦς -ῇ -οῦν and	τετράκις
τετραπλάσιος -ία -ον, fourfold, etc.	
πενταπλοῦς -ῇ -οῦν and	πεντάκις
πενταπλάσιος -ία -ον	
ἑξαπλοῦς and	ἑξάκις
ἑξαπλάσιος -ία -ον	
ἑπταπλοῦς and	ἑπτάκις
ἑπταπλάσιος -ία -ον	
ὀκταπλοῦς and	ὀκτάκις
ὀκταπλάσιος -ία -ον	
ἐννεαπλοῦς and	ἐννεάκις
ἐννεαπλάσιος -ία -ον	
δεκαπλοῦς etc. and	δεκάκις
δεκαπλάσιος -ία -ον	
ἐνδεκαπλάσιος	ἐνδεκάκις
δωδεκαπλάσιος	δωδεκάκις
δεκατριπλάσιος	τρὶς καὶ δεκάκις
δεκατετραπλάσιος	δεκατετράκις
δεκαπενταπλάσιος	δεκαπεντάκις
δεκαἑξαπλάσιος	δεκαἑξάκις
δεκαεπταπλάσιος	δεκαεπτάκις
δεκαοκταπλάσιος	δεκαοκτάκις
δεκαεννεαπλάσιος	δεκαεννεάκις
εἰκοσαπλάσιος	εἰκοσάκις
Ἐν καὶ εἰκοσαπλάσιος	ἅπαξ καὶ εἰκοσάκις
δύο καὶ εἰκοσαπλάσιος	δις καὶ εἰκοσάκις

CARDINAL.	ORDINAL.
30 τριάκοντα (v. τριάντα)	τριακοστός -ῆ -ὄν
40 τεσσαράκοντα (v. σαράντα)	τεσσαρακοστός -ῆ -ὄν
50 πενήτηκοντα (v. πενήντα)	πεντηκοστός -ῆ -ὄν
60 ἑξήκοντα (v. ἑξήντα)	ἑξηκοστός -ῆ -ὄν
70 ἑβδομήκοντα (v. ἑβδομήντα)	ἑβδομηκοστός -ῆ -ὄν
80 ὀγδοήκοντα (v. ὀγδοήντα)	ὀγδοηκοστός -ῆ -ὄν
90 ἐνενήκοντα (v. ἐνενήντα)	ἐννηκοστός -ῆ -ὄν
100 ἑκατὸν	ἑκατοστός -ῆ -ὄν
200 διακόσιοι -αι -α	διακοσιοστός -ῆ -ὄν
300 τριακόσιοι -αι -α	τριακοσιοστός -ῆ -ὄν
400 τετρακόσιοι -αι -α	τετρακοσιοστός -ῆ -ὄν
500 πεντακόσιοι -αι -α	πεντακοσιοστός -ῆ -ὄν
600 ἑξακόσιοι -αι -α	ἑξακοσιοστός -ῆ -ὄν
700 ἑπτακόσιοι -αι -α	ἑπτακοσιοστός -ῆ -ὄν
800 ὀκτακόσιοι -αι -α	ὀκτακοσιοστός -ῆ -ὄν
900 ἐννεακόσιοι -αι -α	ἐννεακοσιοστός -ῆ -ὄν
1000 χίλιοι -αι -α	χιλιοστός -ῆ -ὄν
2000 δύο χιλιάδες	δισχιλιοστός -ῆ -ὄν
3000 τρεῖς χιλιάδες	τρισχιλιοστός -ῆ -ὄν
10,000 δέκα χιλιάδες	δεκακισχιλιοστός -ῆ -ὄν
100,000 ἑκατὸν χιλιάδες	ἑκατοντακισχιλιοστός -ῆ -ὄν
1,000,000 ἕν ἑκατομμύριον	ἑκατομμυριοστός -ῆ -ὄν
2,000,000 δύο ἑκατομμύρια	δὶς ἑκατομμυριοστός -ῆ -ὄν
5,000,000 πέντε ἑκατομμύρια	πεντάκις ἑκατομμυριοστός -ῆ -ὄν
100,000,000 ἑκατὸν ἑκατομμύρια	ἑκατοντάκις ἑκατομμυριοστός -ῆ -ὄν
1,000,000,000 ἕν δισεκατομμύριον	δισεκατομμυριοστός -ῆ -ὄν
2,000,000,000 δύο δισεκατομμύρια	δὶς δισεκατομμυριοστός -ῆ -ὄν
1,000,000,000,000 ἕν τρισεκατομμύριον	τρισεκατομμυριοστός -ῆ -ὄν
2,000,000,000,000 δύο τρισεκατομμύρια	δὶς τρισεκατομμυριοστός -ῆ -ὄν
1,000,000,000,000,000 ἕν τετρακισεκατομμύριον etc.	τετρακισεκατομμυριοστός -ῆ -ὄν etc.

MULTIPLE.

τριακονταπλάσιος
 τεσσαρακονταπλάσιος
 πεντηκονταπλάσιος
 ἑξηκονταπλάσιος
 ἑβδομηκονταπλάσιος
 ὀγδοηκονταπλάσιος
 ἔνενηκονταπλάσιος
 ἑκατονταπλάσιος
 διακοσιαπλάσιος
 τριακοσιαπλάσιος
 τετρακοσιαπλάσιος
 πεντακοσιαπλάσιος
 ἑξακοσιαπλάσιος
 ἑπτακοσιαπλάσιος
 ὀκτακοσιαπλάσιος
 ἔννεακοσιαπλάσιος
 χιλιοπλάσιος
 δισχιλιοπλάσιος
 τρισχιλιοπλάσιος
 δεκακισχιλιοπλάσιος
 ἑκατοντακισχιλιοπλάσιος
 ἑκατομμυριοπλάσιος
 δις ἑκατομμυριοπλάσιος
 πεντάκις ἑκατομμυριοπλάσιος
 ἑκατοντάκις ἑκατομμυριοπλάσιος
 δισεκατομμυριοπλάσιος

δις δισεκατομμυριοπλάσιος

τρισεκατομμυριοπλάσιος

δις τρισεκατομμυριοπλάσιος

τετρακισεκατομμυριοπλάσιος etc.

ADVERBIAL.

τριακοντάκις
 τεσσαρακοντάκις
 πεντηκοντάκις
 ἑξηκοντάκις
 ἑβδομηκοντάκις
 ὀγδοηκοντάκις
 ἔνενηκοντάκις
 ἑκατοντάκις
 διακοσιάκις
 τριακοσιάκις
 τετρακοσιάκις
 πεντακοσιάκις
 ἑξακοσιάκις
 ἑπτακοσιάκις
 ὀκτακοσιάκις
 ἔννεακοσιάκις
 χιλιάκις
 δισχιλιάκις
 τρισχιλιάκις
 δεκακισχιλιάκις
 ἑκατοντακισχιλιάκις
 ἑκατομμυριάκις
 δις ἑκατομμυριάκις
 πεντάκις ἑκατομμυριάκις
 ἑκατοντάκις ἑκατομμυριάκις
 δισεκατομμυριάκις

δις δισεκατομμυριάκις

τρισεκατομμυριάκις

δις τρισεκατομμυριάκις

τετρακισεκατομμυριάκις etc.

The following Cardinal numbers are declined :

	M.	F.	N.	
N.	εἷς,	μία,	ὓν	δύο and δύο, two, for all
G.	ἑνός,	μιάς,	ἐνός	cases, but in modern Greek
D.	ἐνί,	μῆ,	ἐνί	the dative δυοί(ν) is some-
A.	ἕνα,	μίαν,	ὓν	times used.
		one.		

	M. a. F.	N.	M. a. F.	N.
N.	τρεις	τρία	τέσσαρες (c. τέσσερες)	τέσσαρα (c. τέσσερα)
G.	τριῶν	τριῶν	τεσσάρων	τεσσάρων
D.	τρισι(ν)	τρισι(ν)	τέσσαρσι(ν)	τέσσαρσι(ν)
A.	τρεις	τρία	τέσσαρες	τέσσαρα
	three.			four.

The other cardinal numbers that are declined are from two hundred (διακόσιοι -αι -α) and upward; their declension is very simple, namely the masculines and neuters of the numerals from 200 to 1000 are declined according to the plural of the examples of the second declension and the feminines according to the plural of the examples of the first declension; the cardinal adjective *χιλιάδες* (sing. *χιλιάς*) is declined according to the third declension, the cardinal numbers *ἐκατομμύριον*, *δισεκατομμύριον* etc. are declined as the neuters of the second declension.

The masculines and neuters of the ordinal and multiple numerals are declined according to the second declension and the feminines according to the first declension.

The so-called temporal numerals (*χρονικά*) of the ancient Greek, e. g. *δευτεραίος*, *τριταίος*, *τεταρταίος* etc., are not used in modern Greek, instead of that one says: *μετὰ δύο ἡμέρας*, *μετὰ τρεῖς ἡμέρας*, *μετὰ τέσσαρας ἡμέρας* etc.

3. The participial adjectives or Participles (*μετοχαι*) are all of three genders and terminations, their feminines are declined according to the feminine examples of the first declension and the others according to the second

and third declension, namely the masculine and neuter participles of the present and perfect of the voice in *μαι* are declined according to the second declension, for instance: pres. masc. n. ὁ τυπτόμενος, gen. τοῦ τυπτομένου, neut. τὸ τυπτόμενον, τοῦ τυπτομένου etc.; perf. masc. n. ὁ τετυμμένος, gen. τοῦ τετυμμένου, neut. τὸ τετυμμένον, gen. τοῦ τετυμμένου etc.; the masculine and neuter participles of the present, aorist and future of the voice in *ω* as well as those of the passive and middle aorist, middle present, middle future and fut. exactum are declined according to the third declension, for instance: pres. masc. n. ὁ τύπτων, gen. τοῦ τύπτοντος, neut. τὸ τύπτον, gen. τοῦ τύπτοντος; aorist masc. n. ὁ τύψας, gen. τοῦ τύψαντος, neut. τὸ τύψαν, gen. τοῦ τύψαντος; fut. masc. n. ὁ μέλλων, gen. τοῦ μέλλοντος, neut. τὸ μέλλον, τοῦ μέλλοντος; passive aorist masc. n. ὁ τυφθεῖς, gen. τοῦ τυφθέντος, neut. τὸ τυφθέν, gen. τοῦ τυφθέντος etc.

CHAPTER III.

THE PARTICLES (τὰ μόρια).

The particles are destined to assist the nouns and verbs in perfecting the sentence and the speech, and without them the expression of our thoughts would be mutilated and incomplete. But while serving this purpose it is not necessary that they should also be inflected like the verbs and nouns; they can realise their duty whilst they are put in their proper place. The correct position of the particles in sentence and speech is the chief work of that part of the Grammar, which deals with the sentence and speech, namely: Syntax (τὸ συντακτικόν). For this reason there will be mentioned in this part only their names and chief meanings. The particles are, according to their mutual relation and purpose, here divided into the three following categories.

A. THE INTERJECTIONS AND ADVERBS

(τὰ ἐπιφωνήματα καὶ ἐπιρρήματα).

The interjections are to express the different state of our feeling, for instance admiration, as ὦ, φεῦ; merriment, as ἄ, ἄά; astonishment, as ᾄ; praise, as εὖγε (v. the Italian bravo), and similar ideas. In the vulgar idiom of modern Greek however, there are many interjectional expressions accepted from other languages, with which the lower classes come in contact.

Of more value and service than the interjections are the adverbs in the Greek (ancient and modern) language. They are divided as follows: a) adverbs of time, as: *σήμερον*, to-day, *αὔριον*, to-morrow, *χθὲς* (*ἐχθὲς*), yesterday, *νῦν* (comm. *τώρα*), now, *τότε*, then, *πρωτῖ*, early, *ὄψε* (c. *ἀργά*), late, *πάλαι*, of old, *ἄρτι* (c. *πρὸ ὀλίγου*), lately, *αἰὲ* (c. *πάντοτε*), always, *πρὶν*, before, *νεωστὶ*, lately, *ἔπειτα*, afterwards, etc. b) adverbs of place, as: *χαμαί*, down (v. *χάμουν*), *ἄνω*, above, *κάτω*, below, *ἔσω*, inside, *ἔξω*, outside, *ἐκεῖ*, there, *δεῦρο*, ὧδε (c. *ἐδῶ*), here, *ἐνταῦθα*, here, *πανταχοῦ*, everywhere, *πανταχόθεν*, from every side, etc. c) adverbs of quality and manner, as: *καλῶς*, well, *ἡσυχῶς*, quietly, *ἐξῆς*, in turn, *Ἑλληνιστὶ*, Greek, *Ἀγγλιστὶ*, English, etc. d) adverbs of quantity, as: *ἅπαξ* (c. *μῖαν φοράν*), once, *δὶς* (c. *δύο φορές*), twice, *τρίς*, thrice, *πολλάκις*, often, etc. (see the numerals). e) adverbs of interrogation, as: *ἄρα*; *ἄρά γε*; really? *μήπως*; *ἴσως*; perhaps? etc. f) adverbs of assertion, as: *ναί*, *μάλιστα*, yes, *βεβαίως*, certainly, *ὀρθῶς*, rightly, *ἀκριβῶς*, exactly, *καλῶς*, well (c. *καλὰ*), *λίαν καλῶς* (c. *πολύ καλὰ*, *πολύ σωστά*), very well, *ἔχεις δίκαιον* you are right, *ἐξόχως*, exceedingly, etc. g) adverbs of negation, as: *οὐ* (before a consonant), *οὐκ* (before a vowel), *οὐχ* (before an aspirant), not (c. *δὲν*), *οὐχί* (comm. *ὄχι*), no, *μηδαμῶς*, not at all, *μὴ*, not, *οὐδαμῶς* (c. *κατ' οὐδένα τρόπον*), *οὐδόλως* (c. *διόλου*, *καθόλου*) etc., not at all. h) adverbs of doubt or conclusion, as: *ἴσως*, *πιθανῶς*, likely (c. *ἐνδεχόμενον*, *ἐνδέχεται*, *δυνατόν*) etc. perhaps.

i) adverbs of comparison, as: *μᾶλλον* (c. *περισσότερον*), more, *ἥττον* (*ὀλιγώτερον*), less, *μᾶλλον ἢ*, (c. *περισσότερον ἀπὸ* and *περισσότερον παρὰ*) more than, *ἥττον ἢ*, (*ὀλιγώτερον ἀπὸ* and *ὀλιγώτερον παρὰ*), less than, etc. j) collective adverbs, as: *ἅμα* (c. *ὁμοῦ, μαζὺ*), together, *ἀθρόως*, altogether, etc. k) adverbs of emphasis, as: *λίαν*, very, *πάνυ, ἄγαν*, very, *σφόδρα*, very much, *ἥκιστα*, least, *μάλιστα*, above all..., *δῆ, δὴ*, so, just so, *δηθὲν*, apparently, *δα* (a. G. *δαί*), truly, etc. Besides these adverbs there are however a great many others, which are especially derived from adjectives. The rule is this: all adjectives taking *ὡς* in the genitive plural form an adverb, as: g. p. adj. *σωφρόνων*, adv. *σωφρόνως*, moderately; g. p. adj. *σοφῶν*, adv. *σοφῶς*, wisely; g. p. adj. *ἡδέων*, adv. *ἡδέως*, sweetly; g. p. adj. *εὐδαιμόνων*, adv. *εὐδαιμόνως*, blissfully, etc. These adverbs have, consequently, a comparative, which is the accusative singular of the neuter compar. adjective, and a superlative, which is the accusative plural of the neuter superl. adjective, as: *σοφώτερον, σοφώτατα, σωφρονέστερον, σωφρονέστατα, κάλλιον, κάλλιστα, τάχιον, τάχιστα*, etc.

B. THE CONJUNCTIONS (οἱ σύνδεσμοι).

The conjunctions serve to connect the sentences with one another in forming the periods and the speech. The following are the most essential ones: a) the copulative conjunctions, as: *καὶ* — *καί*, *τὲ* — *καί*, and — and, *ὁμοίως καί*, as well as, *ἄλλως τε*, beside, *οὔτε* — *οὔτε*, *οὔτε* — *οὔδὲ*, *μήτε* — *μήτε*, *μήτε* — *μηδὲ*, neither — nor. b) the disjunctive conjunctions, as: *ἢ* — *ἢ*, *ἥτοι* — *ἢ*, *εἴτε* — *εἴτε*, either — or. c) the adversative conjunctions, as: *μὲν* — *δὲ*, *ἀλλὰ*, *ὅμως*, *ἀλλ' ὅμως*, but. d) the comparative conjunctions, as: *ὥς*, as, *ὅπως*, *ὥσπερ*, like. e) the declarative conjunctions, as: *ὅτι*, that, *διότι*, because. f) the temporal conjunctions, as: *ὅτε*, *ὁπότε*, when, *ἕως*, *μέχρι*, *μέχρις οὗ*, till, until. g) the causal conjunctions, as: *ὅτι*, *διότι* (a. G. *γάρ*), as, for, *ἐπειδὴ* (a. G. also *ἐπεὶ*), because.

h) the concluding conjunctions, as: ἄρα, λοιπόν (a. G. οὖν) (c. ἐπομένως, συνεπῶς), now, well, ὅθεν, ἐκ τούτου, therefore. i) the final conjunctions, namely that of purpose, as: ἵνα, ὅπως (c. διὰ νᾶ), in order. j) the hypothetical conjunctions (of supposition), as: εἰάν, ἂν, εἴ, if. k) the concessive conjunctions, as: εἰάν καί, καί εἰάν, καίπερ, καίτοι, κἂν, although, however.

C. THE PREPOSITIONS (αἱ προθέσεις).

The prepositions serve either to express the different relations between nouns and nouns or between verbs and nouns or they are combined with the verbs and nouns for the purpose of changing their original meaning, as βάλλω, I throw, ἐπιβάλλω, ἀποβάλλω, ἐκβάλλω, συμβάλλω, προσβάλλω, προσβάλλω, μεταβάλλω, καταβάλλω, διαβάλλω, παρὰβάλλω, ὑπερβάλλω, περιβάλλω, ἀμφιβάλλω, ὑποβάλλω, ἀναβάλλω, εἰσβάλλω, ἐμβάλλω etc.

The prepositions are in ancient and modern Greek eighteen in number and are divided in expressing the different relations of nouns: 1) in prepositions governing one case: the genitive: ἀντί, instead of, ἀπό, from, ἐκ (before a vowel ἐξ), out of, πρό, before; the following particles also belong to this class: ἄνευ, without, ἄχρι, μέχρι, till, until, μεταξύ, between, ἔνεκα, on account, πλὴν, besides; the dative: ἐν, in, σὺν (a. G. also ξύν), with; the accusative: ἀνά, up, εἰς (a. G. also εἰς), into; 2) in prepositions governing two cases, the gen. and dat. διά, through, for, μετά, with, after, κατά, according, against, ὑπέρ, over; 3) in prepositions governing three cases, gen., dat. and accus. ἀμφί, about, ἐπί, upon, παρὰ, beside, περί, around, πρός, to, at, ὑπό, under, by.

These are the most essential introductory elements of the modern Greek grammar, which will assist the pupil to familiarise himself with the language. The following Division, containing exercises with vocabularies for practice, will impart to every English student of modern

Greek and especially to him, who is classically educated all the most necessary words and enable him not only to understand the spoken language but also to speak and write it with tolerable ease and fluency.

DIVISION III.

Θεματογραφία Ἑλληνο-ἀγγλική καὶ Ἀγγλο-ἑλληνική.
(GREEK-ENGLISH AND ENGLISH-GREEK
EXERCISES.)

Πρῶτον Θέμα. (FIRST EXERCISE.)

Λέξεων κατάλογος. (VOCABULARY.)

Σχολεῖον — *School.*

εἷς, μία, ἐν — a, an,

ἐν κονδύλιον } a pen,

μία γραφίς } a slate,

μία πλάξ, εἷς πίναξ } a slate,

ἐν ἀβάκιον

μία τράπεζα — a table,

ἐν κάθισμα

v. { καθέκλα } a chair,

{ καρέκλα

εἷς ἄτλας

εἷς γεωγραφικὸς χάρτης } a map,

ἐν μελανοδοχεῖον — an inkstand,

μία σχολή, ἐν σχολεῖον — a school,

εἷς κανὼν (v. χάρακας) — a ruler,

μία θερμάστρα — a stove,

ἐν δωμάτιον σχολείου — a schoolroom,

ἐν μαχαίριον — a knife,

ἐν θρανίον — a form,

ἐν γραφεῖον — a desk,

ἐν πλακοκόνδυλον — a slate-pencil,

ἐν μολυβδοκόνδυλον — a lead-pencil,

ἡ μελάνη } the ink,

τὸ μέλαν }

ἐν βιβλίον — a book,

ἐν τετράδιον — a copy-book,

ἐν δωμάτιον — a room,

ἐν (comm. εἷς) in,

καὶ — and.

ἢ — or.

αὐτός, αὐτή, αὐτό εἶναι — he, she, it is
αὐτοί, αὐταί, αὐτά εἶναι — they are.

ἔχω I have

ἔχεις thou hast

ἔχει he has

ἔχομεν we have

ἔχετε you have

ἔχουσι they have

(ἔχουσιν when followed by a vowel)

(v. ἔχουν).

ἔχω; have I?

ἔχεις; hast thou?

ἔχει; etc. *has he?*

ἔχομεν; etc. *have we?*

ἔχετε; etc. *have you?*

ἔχουσι; etc. *have they?*

I. Ἐχω ἓν βιβλίον καὶ ἓν κονδύλιον. — Ἐχομεν ἓν τετράδιον. — Ἐχεις ἓν μολυβδοκόνδυλον; — Αὐτός ἔχει μίαν πλάκα καὶ ἓν πλακοκόνδυλον. — Ἐχει (αὐτή) ἓν μαχαίριον; — Ἐχω μίαν τράπεζαν καὶ ἓν κάθισμα. — Ἐν τινι (ἐν ἐνί) δωματίῳ τοῦ σχολείου εἶναι μία θερμάστρα. — Ἐχεις ἓν μολυβδοκόνδυλον ἢ ἓν πλακοκόνδυλον; — Ἐχω ἓν μολυβδοκόνδυλον καὶ ἓν μαχαίριον.

II. I have a book. — We have a pen. — Have you a ruler? — I have a ruler and a knife. — In a school-room is a table, a chair, a form, a desk, and a stove. — He has a copy-book. — She has a slate and a slate-pencil. — Have you a lead-pencil? — I have a lead-pencil, a slate-pencil and a pen. — We have ink in an inkstand. — Has he a map? — She has a ruler. — They have a slate.

Δεύτερον Θέμα. (SECOND EXERCISE.)

Λέξων κατάλογος. (VOCABULARY.)

Πληθυντικός (ἀριθμός) τῶν οὐσιαστικῶν ὀνομάτων. (Plural of the substantive nouns.)

S. ὁ, ἡ, τὸ

S. τὸ βιβλίον

S. τὸ κονδύλιον

Pl. οἱ, αἱ, τὰ — the,

Pl. τὰ βιβλία — the books,

Pl. τὰ κονδύλια — the pens,

S. ἡ δακτυλήθρα	Pl. αἱ δακτυλήθραι — the thimbles,
S. ἡ βελόνη	Pl. αἱ βελόναι — the needles,
S. ἡ καρφοβελόνη	Pl. αἱ καρφοβελόναι — the pins,
πολύ, much,	ποῦ; where?
πολλοί, πολλαί, πολλά, many,	
ἐνταῦθα, ἔδῳ, here,	πῶς; how?
ἐκεῖ, αὐτοῦ, there,	τί; what?
πόσον; how much?	πόσοι; how many?

τινές, μερικοί, ὅλγιοι, some, μάλιστα, ναί — yes, οὐχί, ὄχι — no, ὅν (ancient Greek οὐ, οὐκ, οὐχ) — not, οὐδείς, οὐδεμία, οὐδέν — no, κανείς, καμία, κανέν — no, ὅμως, ἀλλά, ἀλλ' ὅμως — but, οὐδέν (v. τίποτε) — nothing, μόνον — only, πᾶς, πᾶσα, πᾶν, ὅλος, ὅλη, ὅλον — all, ἐπὶ (com. ἐπάνω εἰς with accus.) — on.

εἷς, μία, ἓν — one

δύο — two

τρεῖς, τρία — three

τέσσαρες, τέσσαρα — four

πέντε — five

ἕξ — six

ἑπτὰ — seven

ὀκτώ — eight

ἐννέα — nine

δέκα — ten

ἐνδεκα — eleven

δωδεκα — twelve

δεκατρεῖς, δεκατρία — thirteen

δεκατέσσαρες, δεκατέσσαρα — fourteen

δεκαπέντε — fifteen

δεκαἕξ — sixteen

δεκαεπτὰ — seventeen

δεκαοκτώ — eighteen

δεκαεννέα — nineteen

εἶμαι — I am

εἶσαι — thou art

εἶναι — he is

εἴμεθα — we are

εἰσθε — you are

εἶναι — they are

εἴκοσι(v) — twenty

εἴκοσι ἓν — twenty-one etc.

τριακόνα (v. τριάντα) — thirty

τριακόνα ἓν — thirty-one etc.

τεσσαράκοντα (v. σαράντα) — forty

τεσσαράκοντα ἓν — forty-one

πεντήκοντα (v. πενήντα) — fifty

ἑξήκοντα (v. ἑξήντα) — sixty

ἑβδομήκοντα (v. ἑβδομήντα) — seventy

ὀγδοήκοντα (v. ὀγδοήντα) — eighty

ἐνενήκοντα (v. ἐνενήντα) — ninety

ἑκατὸν — hundred

ἑκατὸν ἓν — hundred and one etc.

διακόσιοι, αι, α — two-hundred etc.

τριακόσιοι, αι, α — three-hundred etc.

for the other numbers see above

p. 90 sqq.

εἶμαι; am I?

εἶσαι; art thou?

εἶναι; is he?

εἴμεθα; are we?

εἰσθε; are you?

εἶναι; are they?

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I. Ἐχεις ὃν μολυβδοκόνδυλον; — Μάλιστα, ἔχω. — Πόσα πλακοκόνδυλα ἔχει αὐτή; — Αὐτὴ ἔχει πέντε πλακοκόνδυλα. — Ποῦ εἶναι τὰ πλακοκόνδυλα; — Εἶναι ἐν τῷ γραφείῳ; — Μάλιστα, αὐτὰ εἶναι ἐν τῷ γραφείῳ. — Πόσαι τράπεζαι εἶναι ἐν τῷ δωματίῳ τοῦ σχολείου; — Εἶναι δύο τράπεζαι ἐν τῷ δωματίῳ τοῦ σχολείου. — Ἐχεις πολλὰ τετράδια; — Ὅχι, ἔχω μόνον ὃν τετράδιον, ἀλλ' ἔχω πολλὰ κονδύλια. — Δὲν ὑπάρχει (εἶναι) μελάνη ἐν τῷ μελανοδοχείῳ. — Ποῦ εἶναι ἡ μελάνη; — Δὲν ἔχομεν μελάνην. — Ἐχετε μερικὰς βελόνας καὶ καρφοβελόνας; — Μάλιστα, ἔχομεν καρφοβελόνας καὶ βελόνας. — Πόσα κονδύλια εἶναι ἐκεῖ; — Ἐκεῖ εἶναι δέκα κονδύλια καὶ τρία μολυβδοκόνδυλα. — Ὑπάρχει (εἶναι) αὐτοῦ εἰς κανὼν; — Ὅχι, δὲν ἔχω κανένα κανόνα. — Ποῦ εἶναι ὁ ἄτλας; — Δὲν ἔχετε κανένα ἄτλαντα; — Ναὶ, ἔχομεν ἓνα ἄτλαντα, ἀλλ' εἶναι ἐν τῷ γραφείῳ. — Ποῦ εἶναι ὁ πίναξ; — Δὲν εἶναι ἐδῶ, εἶναι ἐν τῷ δωματίῳ τοῦ σχολείου.

II. What have you there? — I have nothing. — I have some books and some pens. — How many books have you? — I have six books and four pens. — Where are the books? — Some books are on the desk, and some are on the table. — Where are the pens? — They are all in the desk. — In the school-room are ten desks and ten forms. — There is no ink in the inkstand. — How many pens have you? — I have twelve pens. — You have no pens. — I have a thimble, but I have no needle. — We have many needles and pins. — I have eleven copy-books. — Two books and seven books are nine books. — Nine pens and seven pens are sixteen pens. — In the room there are eight chairs and three tables. — He has no slate-pencil and no lead-pencil. — Where is the ruler? — Have you no ruler? — I have two rulers.

Τρίτον Θέμα. (THIRD EXERCISE.)

Λέξεων κατάλογος. (VOCABULARY.)

ἡ οἰκογένεια — the family.

γονεῖς — parents,	ἐκκλησία — church,
πατήρ — father,	Ζεὺς — uncle,
μήτηρ — mother,	Ζεῖα — aunt,
ἀδελφός — brother,	πάππος — grand-father,
ἀδελφή — sister,	προμήτωρ (v. γιανγιά) — grand-
παῖς (v. παιδί) — boy,	mother,
κόρη, κοράσιον (v. κορίτσι) — girl,	ἔτι — still,
υἱός — son,	τις, τινές — any,
θυγάτηρ — daughter,	γέρον — old,
παιδίον, παιδάκι — child,	καλῶς, ὑγιῶς — well,
μέγας — large,	ἐπάνω, ἐπὶ — upon,
φιλόφρων — kind,	ἐν ποτήριον — a glass
πάνυ, λίαν — very,	νέος — young,
ἐπίσης, πρὸς δὲ, καὶ — also,	ὅλως — quite,
πάντοτε — always,	κακῶς, ἀσθενῶς — unwell,
κίστη, θήκη — box,	ἰχθύς, ὀψάριον — fish.
μου (ancient Greek: ἐμοῦ) — my,	ἐδικός μου — mine,
σου (ancient Greek: σοῦ) — thy,	ἐδικός σου — thine,
του (ancient Greek: οὗ) — his,	ἐδικός του — his,
της (ancient Greek: αὐτῆς) — her,	ἐδικός της — hers,
του (ancient Greek: οὗ) — its,	ἐδικός του — its,
μας (ancient Greek: ἡμῶν) — our,	ἐδικός μας — ours,
σας (ancient Greek: ὑμῶν) — your,	ἐδικός σας — yours
των (ancient Greek: αὐτῶν) — their,	ἐδικός των — theirs.

I. Οἱ γονεῖς μου εἶναι λίαν φιλόφρονες. — Εἶναι οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἐπίσης φιλόφρονες; — Μάλιστα, (αὐτοὶ) εἶναι λίαν φιλόφρονες. — Πόσους ἀδελφούς ἔχει ὁ πατήρ σου; — (Αὐτὸς) ἔχει δύο ἀδελφούς καὶ μίαν ἀδελφήν. — Οἱ ἀδελφοὶ του εἶναι θεῖοι μου καὶ ἡ ἀδελφή του εἶναι θεία μου. — Ὁ θεῖός μου καὶ ἡ θεία μου δὲν ἔχουσι παιδία. — Εἶναι ὁ θεῖός σου γέρον; —

"Οχι, εἶναι ἔτι νέος. — Ἐκεῖ, ἐπὶ τῆς τραπέζης μας ὑπάρχουσιν ἕξ ποτήρια. — Τὸ ἀβάκιόν μου εἶναι λίαν παλαιόν. — Ποῦ εἶναι τὸ ἀβάκιόν σου; — Ἵπάρχει ἐν τῷ γραφείῳ μου. — Τί ἔχεις αὐτοῦ; — Ἔχω ἐν μελανοδοχείῳ. — Ὁ πάππος μου καὶ ἡ προμήτωρ μου εἶναι πάντοτε ἀσθενεῖς.

II. Have you still parents? — Yes, we have a father and a mother. — Our family is very large. — I have four brothers and five sisters. — Your parents have six children, three boys and three girls. — Has your uncle any children? — Yes, he has one son and three daughters. — How is your aunt? — She is quite well. — Is your uncle also quite well? — No, he is unwell. — My grand-father and my grand-mother are very old, but my father and mother are still young. — Have your brothers many books? — Yes, they have many books and pens. — My sisters have thimbles, needles and pins. — They have their pins always in boxes. — In our school-room is a map. — How many desks and tables are in it? — There are eight desks and one table. — Where is my copy-book? — It is in your desk. — How many glasses are there on the table? — There are six glasses on the table.

Τέταρτον Θέμα. (FOURTH EXERCISE.)

Λέξεις. (WORDS.)

Ἡ οἰκία, ὁ οἶκος (ν. τὸ σπίτι) — *the house*.

τὸ δωμάτιον — *the room*, τὸ δωμάτιον τοῦ ὕπνου, ὁ δάλαμος, ὁ κοιτῶν — *the bed-room*, τὸ δωμάτιον τῆς συναναστροφῆς — *the sitting-room*, τὸ δωμάτιον τῆς ὑποδοχῆς — *the drawing-room*, μικρὸν δωμάτιον — *chamber*, τὸ μαγειρεῖον — *the kitchen*, τὸ ὑπόγειον, τὸ ταμεῖον, τὸ κατώγειον — *the cellar*, τὸ ἔδαφος — *the floor*, τὸ φάνωμα (c. τὸ νταβάνι) — *the ceiling*, ἡ ὀροφή, ἡ στέγη — *the roof*, ὁ τοῖχος — *the wall*, ὁ καθρέπτης — *the looking-glass*, τὸ ὑποστήριγμα τῆς κλίνης — *the bedstead*, ἡ κλίνη (c. τὸ κρεβάτι) — *the bed*, ὁ νιπτήρ — *the washing-stand*, ὁ σοφᾶς — *the sofa*,

ἡ θύρα — the door, τὸ παράθυρον — the window, μικρὸς -ᾶ ὄν — small, εὐάρεστος (ὁ, ἡ) -ον — pleasant, κομψὸς -ῆ -ὸν — pretty, λευκὸς -ῆ -ὸν (v. ἄσπρος) — white, ἕκαστος — every, μέλας -αινα -αν (v. μαῦρος) — black. καστανόχρους — brown, διάφορος (ὁ, ἡ) -ον — different, ὑπὸ, ὑποκάτω — under, οὕτω(ς) (v. ἔτσι) — so.

I. Τί ὑπάρχει (εἶναι) ἐν μιᾷ οἰκίᾳ; — Ἐν μιᾷ οἰκίᾳ ὑπάρχουσιν ἐν μαγειρεῖον, ἐν ὑπόγειον, καὶ διάφορα δωμάτια. — Ἐν τῇ οἰκίᾳ μας (ἡμῶν) δὲν εἶναι πολὺ μεγάλα δωμάτια, ἀλλ' (αὐτοῦ) εἶναι πολλὰ, καὶ ὅλα εἶναι πολὺ κομψά. — Πόσα δωμάτια τοῦ ὕπνου εἶναι ἐν τῷ οἴκῳ σας (ὑμῶν); — Ἔχομεν τρεῖς δωμάτια τοῦ ὕπνου καὶ ἐν ἐκάστῳ δωματίῳ τοῦ ὕπνου ὑπάρχουσι δύο κλῖναι. — Ἐν τῷ τοῦ ὕπνου δωματίῳ μου ὑπάρχει ἐν μόνον παράθυρον. — Ἐν τῷ τῆς συναναστροφῆς δωματίῳ μας ὑπάρχει εἰς σοφᾶς, ἀλλ' ἐν τοῖς τοῦ ὕπνου δωματίοις μας ὑπάρχουσι μόνον καθίσματα. — Τὸ φάτνωμα τοῦ τῆς συναναστροφῆς δωματίου μας εἶναι λευκὸν καὶ τὸ ἔδαφος εἶναι καστανόχρουν.

II. Your house is very large. — A large house is very pleasant. — How many rooms are there in your house? — There are seven large rooms and three small chambers. — Our house is not so large. — What is there in every room? — Every room has a floor, four walls and a ceiling. — In our sitting-room are a sofa, a table and many chairs. — In a bed-room there are beds and bed-steads, washing-stands and looking-glasses. — In every room there is a door and one, two, three or four windows. — Our bed-rooms are very large, but our kitchen is small. — A small kitchen is not pleasant. — Our cellar is under my sitting-room. — Is it a large cellar? — No, it is not very large.

Πέμπτον Θέμα. (FIFTH EXERCISE.)

Λέξεις. (WORDS.)

ὁ κήπος — the garden.

τὸ ὑπαίθριον, ἡ πλατεῖα — the lawn, τὸ δένδρον — the tree, ἡ ἄμμος — the gravel, ὁ θάμνος (c. τὸ χαμόκλαδον) — the shrub, the bush,

τῇ ἀτραπῶς, ἡ στενωπὸς (ν. τὸ μανοπάτι) — the path, τὸ μῆλον — the apple, τὸ ἀπίδιον — the pear, τὸ δαμάσκηνον — the plum, τὸ καρύδιον — the nut (walnut), ὁ καρπὸς — the fruit, τὸ καρποφόρον δένδρον — the fruit-tree, ὁ κῆπος τῶν καρπῶν — the orchard, ὁ κῆπος τοῦ μαγειρείου — the kitchen-garden, τὸ λεπτοκάρυον — the hazelnut, ὁ θησαυρὸς — the treasure, ἡ κερασιά — the cherry-tree, ἡ μηλέα — the apple-tree, ἡ ἀπιδιά — the pear-tree, ἡ δαμασκηνιά — the plum-tree, ἡ καρυδιά — the walnut-tree, ἡ λεπτοκαρυὰ — the hazelnut-bush, ἀκριβῶς (ν. σωστά) — just, ὅχι ἀκόμη (α. Γ. οὐπω) — not yet, ὅχι πλέον (α. Γ. οὐκέτι) — no more, ἤδη — already, πράγματι, πραγματικῶς — indeed, λίαν πολλοί, παρὰ πολλοί — a great many, ὠραῖος (α, ον) — beautiful, πράσινος (η, ον) — green, χαρίεις (εσσα, εν) — graceful, τερπνός (ῆ, ὄν) — charming, καθαρός — clean, ἀκάθαρτος, βυπαρός — dirty, ἀξιόλογος (ὁ, ῆ) -ον — nice, ὠριμος (ὁ, ῆ) -ον — ripe, κίτρινος (-η -ον) — yellow, γλυκὺς (-εἶα, ὕ) — sweet, ὀξύς and ξυνός (-ῆ -όν) — sour, πρὸ, πρην — before, ὀπισθεν, ὀπίσω — behind, τὸ κεράσιον — the cherry, ἡ κυρία — the lady, Mrs., ἡ δεσποινίς — the miss, ὁ παῖς — the boy, τὸ φύλλον — the leaf, τὸ μαχαίριον — the knife, οὗτος, αὕτη, τοῦτο — this, ἐκεῖνος, ἐκεῖνη, ἐκεῖνο — that, τοιοῦτος, τοιαύτη, τοιοῦτον — such, τοιοῦτός τις — such a.

I. Ποῦ εἶναι ὁ κῆπος τῶν καρπῶν; — (Αὐτός) εἶναι ὀπισθεν τοῦ κήπου τοῦ μαγειρείου. — Εἶναι ὁ τῶν καρπῶν κῆπός σας (ὕμῶν) μέγας; — Ναί, εἶναι ἀρκούντως (pretty) μέγας. — Ὑπάρχουσι πολλοὶ καρποὶ ἐπὶ τῶν δένδρων; — (Ἐκεῖ) ὑπάρχουσι πολλὰ μῆλα ἐπὶ τῶν μηλεῶν (οοmm. εἰς τὰς μηλέας), ἀλλ' ἡμεῖς δὲν ἔχομεν πολλὰ ἀπίδια. — Εἶναι τὰ κεράσια ἤδη ὠριμα; — Μάλιστα, τὰ κεράσια εἶναι ἤδη ὠριμα, ἀλλὰ τὰ δαμάσκηνα δὲν εἶναι ἀκόμη (are not yet) ὠριμα, αὐτὰ εἶναι ἔτι ὅλως πράσινα. — Ἐκεῖνοι οἱ θάμνοι πρὸ τοῦ οἴκου εἶναι λίαν κομψοί. — Ἡ στενωπὸς δὲν εἶναι καθαρά (is not). — Αὕτη εἶναι λίαν ἀκάθαρτος. — Ὁ θεὸς μου ἔχει ἕνα ὠραῖον κήπον, ἀλλ' (αὐτός) εἶναι μικρός. — (Αὐτός) δὲν ἔχει κανένα κήπον τῶν καρπῶν. — Τὰ φύλλα ἐπὶ τῶν δένδρων καὶ θάμνων εἶναι ἤδη κίτρινα. — Τὰ λεπτοκάρυα εἶναι ἤδη ὠριμα. — Τὰ καρύδια μας (ἡμῶν) εἶναι ἤδη ἐν τῷ ὑπο-

γείω. — Ταῦτα τὰ μῆλα καὶ ἀπίδια εἶναι πολὺ (λίαν) μεγάλα. — Ἐκεῖνα τὰ ἀπίδια εἶναι γλυκέα (γ. γλυκά), καὶ ταῦτα τὰ μῆλα εἶναι ξυνά.

II. This garden is very beautiful. — Have you also a garden? — Yes, we have a garden, but it is not so large and beautiful. — The lawn before the house is very pretty. — And how beautiful those large trees are! — How large and green their leaves are! — They are quite charming. — How clean and nice these paths are and how yellow the gravel is! — Such a garden is indeed a treasure! — Are there many fruit-trees in the orchard? — Oh, yes, there are a great many. — There are cherry-trees, apple-trees, pear-trees, plum-trees and walnut-trees and also some hazelnut-bushes. — The cherries are just ripe. — How black and beautiful they are! — The apples, pears and plums are not yet ripe, they are still quite green.

Ἑκτον Θέμα. (SIXTH EXERCISE.)

Λέξεις. (WORDS.)

ὁ τῶν ἀνθέων κήπος — *the flower-garden.*

τὸ ἄνθος (γ. λουλούδι, μανούσι) — *the flower*, τὸ κρίνον — *the lily*, ὁ λαλὲς — *the tulip*, τὸ βόδον (comm. τὸ τριαντάφυλλον) — *the rose*, τὸ ἴον (γ. τὸ πασχαλομάνουσον) — *the violet*, τὸ καρπούφυλλον (comm. τὸ γαρούφαλλον) — *the pink*, τὸ χρῶμα — *the colour*, ἡ ὁσμή (comm. μυρωδιὰ) — *the smell*, κακή ὁσμή, δυσωδία (γ. ἡ βρώμα) — *bad-smelling*, ἡ πρασιὰ, τὸ ἄνθηρον (comm. ἡ πρασινάδα) — *the meadow*, ὁ ἀνθών — *the flower-bed*, ἐρυθρούς (-ᾶ -οῦν) (comm. κόκκινος) — *red*, κυανοῦς (-ῆ -οῦν) (comm. γαλανός) — *blue*, εὐχάριστος (ὁ, ἡ) -ον — *agreeable*, νῦν, τώρα, λοιπὸν — *now*, ἐξόχως, κατ' ἐξοχήν, exceedingly, ἐκτάκτως, ἐξαιρετικῶς — *extraordinarily, exceptionally*, ἕτεροι, ἄλλοι — *others*, τί; ποῖον; what? ὅποιος (-α -ον) — *which*, ὁ ὅποιος (ἡ -α, τὸ -ον) (ancient Greek ὅς, ἡ, ὅ) — *which*, ὅτε, ὅταν, πότε; — *when*, πλησίον, παρὰ (with dativ) — *beside*, μετὰ (with gen.) — *with*, ἐκ — *from*, ὑπὸ (with gen.) — *by*, ὅτε, ἐπειδὴ, ὡς — *as*. ὁ κηπουρὸς — *the gardener*.

ὁ ἀδελφός μου — my brother
 τοῦ ἀδελφοῦ μου — of my brother (my brother's)
 τῷ ἀδελφῷ μου — to my brother
 τὸν ἀδελφόν μου — my brother
 ὦ ἀδελφέ μου (oh) my brother (exclamation).
 οἱ ἀδελφοί μου — my brothers
 τῶν ἀδελφῶν μου — of my brothers (my brothers')
 τοῖς ἀδελφοῖς μου — to my brothers
 τοὺς ἀδελφούς μου — my brothers
 ὦ ἀδελφοί μου (oh) my brothers.

I. Ἡ ὁσμὴ τῶν ἔων εἶναι εὐχάριστος. — "Ἐχω δύο κόκκινὰ ρόδα καὶ ἓν λευκόν. — Δὲν ἔχομεν (we have no) κίτρινὰ ρόδα ἐν τῷ κήπῳ μας. — Ὁ πάππος μου ἔχει ἓνα κομπόν (ἀξιόλογον) τῶν ἀνθέων κήπον. — Ὅλα τὰ ἀνθὴ τοῦ (αὐτοῦ) εἶναι πολὺ ὠραῖα. — Δὲν ἔχομεν ἔα (we have no) ἐν τῷ κήπῳ μας (εἰς τὸν κήπὸν μας), ἀλλ' ἔχομεν πολλοὺς ὠραίους λαλέδες (sing. λαλὲς, plur. λαλέδες). — Τὸ χρῶμα τούτου τοῦ λαλὲ εἶναι κατ' ἐξοχὴν ἀξιόλογον. — Ὑπάρχουσι καὶ (are there also) καρποφόρα δένδρα ἐν τῷ τῶν ἀνθέων κήπῳ σας (ὑμῶν); — Μάλιστα, ὑπάρχουσιν ἐν αὐτῷ μερικά κερασιαὶ καὶ καρυδιαί. — Τὰ κεράσια τῶν δένδρων τούτων εἶναι πολὺ μέγαλα καὶ γλυκέα. — Ποῖον εἶναι τὸ χρῶμα τούτων τῶν κερασίων, ὅταν ᾔναι ὠριμα; — Ταῦτα εἶναι μέλανα (μαῦρα) κεράσια, ἀλλὰ μερικά ἐν τῷ τῶν καρπῶν κήπῳ εἶναι ἐρυθρὰ (c. κόκκινα). — Ἐχετε σεῖς (ἔχετε ὑμεῖς or ἔχετε) καὶ κίτρινα δαμάσκηνα (προῦνα); — Οὐχί, ἔχομεν μόνον μαῦρα δαμάσκηνα. — Ἐπὶ τοῦ ὑπαίθρου πρὸ τῆς οἰκίας εἵναι τρεῖς πρασιαὶ μετ' ἐρυθρῶν καὶ λευκῶν ρόδων. — Ἡ ὁσμὴ τούτων τῶν ρόδων εἶναι πολὺ εὐχάριστος. — Ποῦ εἶναι ὁ τοῦ ἀδελφοῦ σου ἀνθών; — Εἶναι πρὸ τῆς οἰκίας. — Ἐν τῷ τῶν καρπῶν κήπῳ τοῦ θεοῦ μου εἶναι πολλαὶ μηλέαι, ἀλλ' οὐχί πολλαὶ κερασιαὶ καὶ ἀπιδιαί. — Ὁ τοῦ πατρός μου θάλαμος εἶναι πλησὺν τοῦ τῆς συνναστροφῆς δωματίου μας (ἡμῶν). — Ἡ τῆς ἀδελφῆς μου δακτυλήθρα εἶναι πολὺ μικρά, δὲν εἶναι τόσον μεγάλη, ὅσον ἡ δακτυλήθρα τῆς μητρὸς μου.

II. Where is your flower-garden? — Our flower-garden is beside the orchard. — Have you many flowers in your flower-garden? — Oh, yes, we have a great many flowers in our garden. — We have roses, tulips, lilies, violets, pinks and many others. — Roses, lilies and violets (τὰ ῥόδα, τὰ κρίνα καὶ) have a beautiful smell, but tulips have no smell, they have only a beautiful colour. — What is the colour of the rose? — Some roses are red and some are white. — Our gardener's flowers are exceedingly beautiful. — The colour of violets is blue, and the colour of lilies is white. — Tulips are very beautiful. — Have you red roses in your garden? — Yes, we have red roses and also white ones. — I have a red rose and a white one. — My uncle's orchard is not very large, but he has beautiful fruit-trees in it. — Is this your brother's ruler? — No, it is my sister's. — My copy-book is in my brother's desk. — There is a thimble on the floor, is it your mother's? — No, it is my aunt's.

Ἑβδομον θέμα. (SEVENTH EXERCISE.)

Λέξεις. (WORDS.)

Ἐπανάληψις μεμαθημένων λέξεων. (Repetition of learned words.)

If an infinitive is preceeded by a verb aiming at a purpose it is expressed through the particle *νά*, e. g. *σκέπτομαι νά ὑπάγω* — I intend to go; if the preceeding verb expresses however an individual opinion or supposition, it is expressed through the *ὅτι*, e. g. *ἐλπίζω ὅτι θὰ κερδήσω* — I hope to gain.

νά (ὅτι) δίδω (ancient Greek διδόναι) — to give.

νά (ὅτι) φέρω (ancient Greek φέρειν) — to fetch.

δίδω	— I give	There are no verbs in μι	φέρω	— I fetch
δίδεις	— etc.	(like δίδωμι) in the pre-	φέρεις	— etc.
δίδει	— „	sent Greek; those which	φέρει	— „
δίδομεν	— „	are used instead are for-	φέρομεν	— „
δίδετε	— „	med according to the first	φέρετε	— „
δίδουσι(ν)	— „	conjugation (see for de-	φέρουσι(ν)	— „
		tails Divis. II. p. 63 sqq.).		

νὰ (ὅτι) φέρω, λαμβάνω — to fetch, νὰ (ὅτι) πιστεύω — to believe, νὰ (ὅτι) ἐπιθυμῶ, νὰ (ὅτι) ἀγαπῶ — to like, νὰ (ὅτι) ἐρωῶμαι (ἐρώσθαι), νὰ (ὅτι) ἀγαπῶ — to love, νὰ (ὅτι) διδάσκω — to teach, νὰ (ὅτι) τιμωρῶ — to punish, νὰ (ὅτι) καίμαι — to lie, νὰ (ὅτι) ἔρχωμαι, νὰ (ὅτι) ἔλθω (ἐλθεῖν) — to come, νὰ (ὅτι) παρακαλῶ — to beg, παρακαλῶ — please, νὰ (ὅτι) γράφω — to write, νὰ (ὅτι) ἀριθμῶ — to count, νὰ (ὅτι) βέτω (τιθέναι) — to put, νὰ (ὅτι) δανείζω — to lend, νὰ (ὅτι) παίζω — to play, νὰ (ὅτι) δρέπω, συλλέγω, τίλλω — to pick, νὰ (ὅτι) καταπίπτω, ἐκπίπτω, καταβρέω — to fall off, νὰ (ὅτι) ἀνοίγω — to open, νὰ (ὅτι) ἀνταμείβω, βραβεύω — to reward, νὰ (ὅτι) εὐχόμεαι, ἐπιθυμῶ — to wish, νὰ (ὅτι) αἰσθάνομαι ὀσμὴν (comm. μυρωδιάν), μυρίζω — to smell, μαλακός (ἡ, ὄν), ἀπαλός, ἀβρός — soft, τραχύς, σκληρός — hard, ὀξύς, δριμύς — sharp, ἀμβλύς, ἀναίσθητος — blunt, ἐπιμελής — diligent, ἀμελής, ὀκνηρός — idle, lazy, καλῶς — well, καλός — good, νέος, καινός — new, εὐπειθής — obedient, ἀπειθής — disobedient, ἰδίως — especially, ἱκανῶς, ἀρκετῶς — enough, ἀμφοτέρωι -αι -α — both, ὅλος — whole, ἄνω — upstairs, κάτω — downstairs, ἐνίοτε, ἔστιν ὅτε — sometimes, ὑπάρχει, ὑπάρχουσι(ν) — there is, there are, συχνῶς, συχνάκις — often, οὐδέποτε — never, ἐκ — out of, ἀπὸ — from, πολὺ, καί, προσέτι, μάλιστα — too, ὀλίγον — a little.

Ι. Τὰ παιδιά παίζουνσι συχνῶς ἐν τῷ κήπῳ. — Τώρα (νῦν) εἶναι ἐν τῷ κήπῳ τῶν ἀνθέων, συλλέγουσιν ἄνθη, πιστεύω (νομίζω) ὅτι ἀγαπῶσι τὰ ἄνθη παρὰ πολὺ. — Ἐλθετε, παιδιά, δότε μας (ἡμῖν) μερικά ἐκ τῶν ἀξιολόγων ἀνθέων σας (ὑμῶν). — Καὶ ἡμεῖς ἀγαπῶμεν τὰ ἄνθη, ἰδίως ὅταν μυρίζωσι καλῶς (εὐωδιάζωσι). — Ποῖον χρώμα ἔχουσι τὰ ἴα; — Τὸ χρώμα τῶν ἰων εἶναι κυανοῦν. — Ἵπάρχουσι καὶ κυανᾷ ρόδα; — Ὁχι, τὸ χρώμα τῶν τριανταφύλλων (ρόδων) εἶναι λευκὸν (ἄσπερον) καὶ ἐρυθροῦν (κόκκινον) καὶ ἐνίοτε κίτρινον, ἀλλὰ κυανᾷ ρόδα δὲν ὑπάρ-

χουσιν. — Τὰ φύλλα τῶν δένδρων καὶ θάμνων εἶναι ἤδη κίτρινα. — (Αὐτά) καταρρέουσιν (καταπίπτουσιν) ἀπὸ τῶν δένδρων. — Παρακαλῶ, ἀνοίξατε τὴν θύραν καὶ τὰ παρὰθυρα ἐν τῷ τοῦ ὕπνου δωματίῳ. — Θέσον (θές) τὸ κᾶθισμα τοῦτο πλησίον τοῦ νιπτηῆρος. — Ἀγαπᾷ τοὺς πρᾶσιγους τοίχους ἐν τῷ τοῦ ὕπνου δωματίῳ. — Ἔσο (ἴσθι) πάντοτε εὐπειθής εἰς τοὺς γονεῖς σου (τοῖς γονεῦσιν). — (Αὐτοὶ) τιμωροῦσιν ἀμελῇ καὶ ἀπειθῇ (ἀνυπότακτα) τέκνα. — Ἔχεις καὶ ἕνα ἀνθῶνα; — Μάλιστα, ἔχω ἕνα. — Ποῦ εἶναι; — Εἶναι ἀκριβῶς πρὸ τῆς θύρας τοῦ οἴκου μας. — Τὸ χρώμα τούτων τῶν ἀνθέων εἶναι πολὺ καλόν. — Οὗτος ὁ παῖς γράφει καλῶς.

II. Please, fetch me a book out of the school-room. — Where is your slate? — It lies there on my desk. — Be kind enough (καμετέ μοι τὴν καλωσύνην να) to lend me a lead-pencil and a slate-pencil. — Have you a good, sharp (κοπτερόν) knife? — I have two knives, but they are both very blunt. — Please, fetch a chair out of my bed-room. — My brothers have a new map. — My pen writes well, but it is a little too soft. — I like hard pens. — My brother's pen writes exceedingly well. — How many needles and pins are in those two boxes? — Count them. Count these copy-books also. — How many are there? — There are just ten? — Give five to your brother and five to your sister. — I love my whole family, but especially my good parents. — My brother often lends me his books. — I am very fond (εἰμαι πολὺ φίλος) of cherries, apples and pears. — A good father punishes his children, when they are idle and disobedient, but he rewards them, when they are diligent and obedient. — Are you also sometimes disobedient or lazy? — I never wish to be so. — The mother teaches her daughters; they are very diligent.

"Ογδοον Θέμα. (EIGHTH EXERCISE.)

Λέξεις. (WORDS.)

ποτὰ — *liquors, beverages.*

τὸ ποτὸν — the drink, τὸ ὕδωρ (comm. τὸ νερόν) — the water, ὁ οἶνος (v. τὸ κρασί) — the wine, ἡ φιάλη (v. ἡ μπουτλία) — the bottle, τὸ ποτήριον — the glass, ἡ ἀντλία — the pump, τὸ φρέαρ (comm. τὸ πηγάδιον) — the well, ὁ ζύθος (c. μπύρα) — the beer, τὸ γάλα — the milk, ὁ καφῆς — the coffee, τὸ τῆϊον (comm. τσαΐ) — the tea, ἡ σιροκολάτα — the chocolate, τὸ πρόγευμα — the breakfast, τὸ δεῖπνον — the supper, ὁ κρύσταλλος (comm. τὸ κρυστάλλι) — the crystal, τὸ τεμάχιον (comm. τὸ κομμάτιον) — the piece, ἡ φιάλις (v. τὸ φλετσάνι) — the cup, τὸ σάκχαρι (genitive -ος) (comm. ἡ ζάχαρη) — the sugar.

νὰ (ᾧτι) λαμβάνω, νὰ (ᾧτι) τηρῶ — to get, νὰ (ᾧτι) εὐχαριστῶ — to thank, νὰ (ᾧτι) προτιμῶ — to prefer, νὰ (ᾧτι) φέρω — to bring, νὰ (ᾧτι) λαμβάνω, νὰ (ᾧτι) ἀφαιρῶ — to take, νὰ (ᾧτι) φαίνωμαι — to seem, νὰ (ᾧτι) ἀναψύχω — to refresh, νὰ (ᾧτι) ποιῶ, κατασκευάζω (v. φκιάνω) — to make, νὰ (ᾧτι) πράττω (comm. κάμνω) — to do, νὰ (ᾧτι) τρέφω — to nourish, (νὰ ᾧτι) πίνω — to drink.

ἀναψυκτικὸς — refreshing, θρεπτικὸς — nourishing, καθαρός, διαυγής — clear, ψυχρὸς, δροσερὸς — cool, πᾶς ἄλλος — any other, ἕτερος, εἰς ἕτι (comm. ἕνας ἄλλος) — another, διὰ, εἰς — for, περίπου — about, ἐάν — if.

ὑψηλὸς (μέγας) — tall, ὑψηλότερος (μεῖζων) — taller, ὑψηλότατος (μέγιστος) — the tallest, εὖρωστος (εὐσθενής) — strong, εὐρωστότερος (εὐσθενέστερος) — stronger, εὐρωστότατος (εὐσθενέστατος) — the strongest, ἀσθενής (ἀδύνατος) — weak, ἀσθενέστερος (ἀδυνατώτερος) — weaker, ἀσθενέστατος (ἀδυνατώτατος) — the weakest, σοφὸς — wise, σοφώτερος — wiser, σοφώτατος — the wisest, χαλαρὸς — loose, χαλαρώτερος — looser, χαλαρώτατος — the loosest, ἐπιμελής — diligent, ἐπιμελέστερος — more diligent, ἐπιμελέστατος — most diligent, ὑγιής — wholesome, ὑγιέστερος — more wholesome, ὑγιέστατος — most wholesome, ἀσθενής (ἁβρώστος) — unwholesome, ἀσθενέστερος — more unwholesome, ἀσθενέστατος — most unwholesome, καλὸς — good, καλλίων — better, κάλλιστος — the best, ἀγαθὸς — good, ἀμείνων — better, ἄριστος — the best,

κακός — bad, κακίων — worse, κάκιστος — the worst, κακός — bad, χείρων — worse, χείριστος — the worst, μικρός — little, ἐλάσσων — less, ἐλάχιστος — least, ὀλίγος — little, μείων (ἥττων) — less, ὀλίγιστος — least.

The adverbs of these adjectives are: ὑψηλῶς (v. ὑψηλὰ), ὑψηλότερον, ὑψηλότατα; μεγάλως, μείζον, μέγιστα; εὐρώστως, εὐρωστότερον, εὐρωστότατα; ἀσθενῶς, ἀσθενέστερον, ἀσθενέστατα; σοφῶς, σοφώτερον, σοφώτατα; χαλαρῶς, χαλαρώτερον, χαλαρώτατα etc. namely the adverbs of ancient Greek (see above Div. II, p. 95).

I. Προτιμῶ (I like better) τὸ γάλα τοῦ ὕδατος. — Τὸ γάλα εἶναι θρεπτικώτερον τοῦ ὕδατος. — Ἐδῶ εἶναι ἔν ποτήριον ζύθου, πῖε το, ἐὰν τὸ ἀγαπᾷς (ἐὰν ἀγαπᾷς (αὐτὸ)). — Προτιμῶ ἔν ποτήριον οἴνου, ἐὰν ἦναι καλός. — Ξυνὸν γάλα εἶναι ἐπίσης βλαπτικὸν (unwholesome) καθὼς (just as, as) ξυνός ζύθος. — Ἡ μήτηρ μου πίνει σιοκολάταν εἰς τὸ πρόγευμα. — Ἡμεῖς ἔχομεν πάντοτε τέιον (comm. τσαῖ) εἰς τὸ δεῖπνον. — Μία φιάλη εἶναι μεγαλύτερα (μείζων) ἢ ἔν ποτήριον. — Πόσα ποτήρια οἴνου ὑπάρχουσιν εἰς μίαν φιάλην (ἐν μιᾷ φιάλῃ); — Νομίζω ὅτι περὶπου. — Εἶναι τὸ τέιον σου ἀρκούντως (ἀρκετὰ) γλυκύ; — Ὁχι, δὲν εἶναι ἀρκούντως γλυκὺ, ἀγαπῶ αὐτὸ ὀλίγον γλυκύτερον. — Δός μοι ἀκόμη ἔν (ἐν ἔτι) τεμάχιον σακχάρους, παρακαλῶ (if you please). — Κάμετε τὸ τέιον σας (τὸ τέιον ὑμῶν) βαρύτερον (stronger) παρὰ ἡμεῖς (than we). — Ἀγαπῶ μίαν φιαλίδαν βαρέως τεῖου (v. ἕνα φλιτσάνι βαρὺ τσαῖ). — Βαρὺ τέιον εἶναι πολλῶν ἀναψυκτικώτερον παρὰ (ἢ) ἐλαφρὸν (ἀσθενές) τέιον. — Ὁ οἶνος οὗτος εἶναι χείρων (comm. χειρότερος) ἢ ὁ τῆς πρώτης φιάλης, ἀλλὰ παρακαλῶ, δός μοι καλὸν οἶνον καὶ ὅχι ἐκ τῆς κακίστης ποιότητος (from the worst kind). — Καλός ζύθος εἶναι προτιμότερος (better) ἢ κακός οἶνος.

II. Good beer is wholesome, milk is more wholesome, but water is the most wholesome drink. — Milk is the best drink for children. — We always drink milk for breakfast, but my father drinks tea or coffee. — Sometimes we also get a cup of coffee or tea. — Is the water clear? — Yes, it is very clear, it is as clear as

crystal (τόσον διαυγές ὅσον ἡ (ὁ) κρύσταλλος); it is much clearer than (πολλῶ διαυγέστερον ἢ) the water of our well. — Please, give another glass of water; it is so cool and refreshing (εἶναι πολὺ δροσερόν καὶ). — Will you (have) a glass of milk or beer? — No, I thank you, I prefer a glass of this beautiful water. — I like water better than any other drink. — Milk is not so (δὲν εἶναι τόσον) refreshing as water. — Fetch a bottle of wine out of the cellar and bring us also four glasses. — Now take a table and four chairs into the garden and put the wine and the glasses on the table. — How is the wine? — It is very good indeed. — To me it seems to be a little too sour. — Sour wine is bad, but sour beer is much worse, it is indeed one of the worst beverages.

Ἐνάτον Θέμα. (NINTH EXERCISE.)

Λέξεις. (WORDS.)

Ζῶα — *Animals.*

ὁ ἵππος (v. τὸ ἄλογον) — the horse, ὁ βοῦς (v. τὰ βώϊδι καὶ βῶδι) — the ox, ὁ κύων (v. ὁ σκύλος) — the dog, ἡ γάτα (ancient Greek γαλή) — the cat, τὸ κρέας — the meat, ἡ αἰξ (comm. ἡ γίδα) — the goat, ἡ ἀγέλας (comm. ἡ γελάδα) — the cow, τὸ πρόβατον — the sheep, ὁ μόσχος (comm. τὸ μοσχάρι) — the calf, ἡ προβατῖνα — the ewe, ὁ ἀμνός, τὸ ἀρνίον — the lamb, τὸ ἐρίφιον (v. τὸ κατσίκι) — the kid, (v. ἡ βετούλα, τὸ βετούλι, ἡ κατσίκα — the she kid), ὁ ὄνος (v. γαῖδαρος) — the ass, the donkey, τὸ κατοικίδιον ζῶον — the domestic animal, τὸ ζῶον — the animal, ὁ ποντικός (ancient Greek ὁ μύς) — the mouse, ὁ σταῦλος — the stable, ὁ λειμῶν, ἡ πεδιάς — the meadow, ἡ χλόη, ἡ πρασινάδα, τὸ (χλωρόν) χόρτον — the grass, τὸ (ξηρόν) χόρτον — the hay, ἡ βρόμη (ancient Greek ὁ βρόμος) — the oats, τὸ ἄροτρον (v. τὸ ἀλέτρι) — the plough, τὸ ἔριον (comm. τὸ μαλλί) — the wool, λαμβάνω, συλλαμβάνω (c. πιάνω) — I catch, τὸ βάρος, τὸ ἄχθος — the load, γινώσκω, ἐπίσταμαι — I know, ἔλκω, ἔλκω, σύρω — I draw, ἀνήκει (εἰς τι(να)) (a. G. προσήκει (τινί) — it belongs to,

σκέπτομαι, διανοοῦμαι — I think, φυλάττω, φρουρῶ — I guard, ἐσθίω, τρώγω — I eat, τρέφω, σιτίζω — I feed (activ), καταβροχθίζω, καταβιβρώσκω — I feed (neutr.), εὐγενής — noble, χρήσιμος, ὠφέλιμος — useful, πιστός — faithful, ἄπιστος, ψευδής — false, πρόσφατος (v. φρέσκος) — fresh, ὀλίγος, μικρός — little, οἰκιακός, κατοικίδιος — domestic, ἴσως — perhaps, φέρω, βαστάζω — I carry, πράττω (v. κάμνω) — I do.

I. Ἴπποι καὶ ἀγελάδες εἶναι χρησιμώτεροι ἢ (παρὰ) πρόβατα καὶ αἰγες. — Γνωρίζεις τί τρώγουσιν (τί τρώγουν) αἱ γάται; — Μάλιστα, γνωρίζω, τρώγουν ποντικούς καὶ ἄλλα μικρὰ ζῶα. — Τρώγουν καὶ οἱ σκύλοι ποντικούς; — Ὁχι, οἱ σκύλοι δὲν τρώγουσι ποντικούς, ἀλλὰ κρέας. — Ποῖα ζῶα ἀνήκουσιν εἰς τὰ κατοικίδια ζῶα; — Εἰς τὰ κατοικίδια ζῶα ἀνήκουσιν οἱ ἵπποι, αἱ ἀγελάδες, οἱ βόες, τὰ πρόβατα, αἱ αἰγες καὶ ἄλλα. — Ποῖα ἐκ τῶν ζώων τούτων εἶναι τὰ ὠφελιμώτατα; — Νομίζω, οἱ ἵπποι. — Δὲν νομίζω οὕτω. — Νομίζω ὅτι αἱ ἀγελάδες εἶναι ἐπίσης ὠφέλιμοι καὶ ἴσως ὠφελιμώτεραι τῶν ἵππων. — Ἐχουσι τὰ πρόβατά σας καλὸν μαλλίον; — Μάλιστα, τὸ μαλλίον ὅλων τῶν προβάτων μας εἶναι πολὺ καλόν. — (Ἡμεῖς) ἔχομεν μόνον πρόβατα ἐκ τῆς ἀρίστης ποιότητος. — Ἐχουσιν αἱ αἰγές σας μερικά ἐρίφια; — Μάλιστα, ἔχουσι τέσσαρα ἐρίφια. — Παίξετε ἐνίοτε μὲ (μετὰ with genitive) τὰ μικρὰ ἐρίφια; — Μάλιστα, παίζομεν συχνάκις μὲ αὐτὰ (μετ' αὐτῶν). — Ὁχι, ἡμεῖς δὲν παίζομεν μὲ αὐτά· αὐτὰ δὲν ἀγαπῶσι τοῦτο. — Αἱ ἀγελάδες μας βόσκουσιν (feed) ἐπὶ τοῦ λειμῶνος, ἀλλ' οἱ ἵπποι μας τρώγουσι πάντοτε ἐν τῷ σταύλῳ (εἰς τὸν σταῦλον).

II. A horse is a noble and useful animal. — Horses, cows, oxen, sheep, goats, dogs and cats are called domestic animals. — All domestic animals are very useful: horses draw the plough, cows and goats give us milk, oxen give us meat, sheep give us wool; the dog guards the house, the cat catches mice, an ass carries loads. — What do horses and cows eat? — They eat grass, hay and oats. — Does your cat catch mice? — No, it does not catch mice; it is too lazy. — Dogs are

faithful, but cats are false. — Our goat has two little kids, and our ewe has one lamb. — Have your parents horses? — No, they have no horses, but they have a cow and some sheep. — If you have a cow, you always have beautiful, fresh milk. — Do you like milk? — I like it very much. — I always drink a glass of fresh milk for breakfast.

Λέκτον Θέμα. (TENTH EXERCISE.)

Λέξεις. (WORDS.)

τὸ ἀνθρώπινον σῶμα — *the human body.*

ὁ ἄνθρωπος — *the man*, ἡ κεφαλὴ (ν. κεφάλι) — *the head*, τὸ μέτωπον — *the forehead*, ὁ ὀφθαλμός, τὸ ὄμμα (ν. τὸ 'μάτι) — *the eye*, τὸ οὖς (ν. τὸ αὐτίον) — *the ear*, ἡ χεὶρ (ν. τὸ χέρι) — *the hand*, ὁ δάκτυλος (ν. τὸ δάχτυλο) — *the finger*, ἡ ῥίς (ν. ἡ μύτη) — *the nose*, τὸ στόμα — *the mouth*, ὁ λαιμός — *the neck*, ὁ ὀδούς (ν. τὸ 'δόντι) — *the tooth*, ὁ βραχίον — *the arm*, ὁ μηρός — *the leg*, ὁ ποῦς (ν. τὸ πόδι) — *the foot*, ὁ μέγας δάκτυλος — *the thumb*, τὸ μέλος — *the limb*, τὸ εἶδος, τὸ γένος — *the kind*, τὸ μέρος — *the part*, — τὸ ὄργανον — *the organ*, ἡ ἀκοή — *the hearing*, ἡ ὄψις — *the seeing*, ἡ ὀσφρησις — *the smelling*, τὸ κόσμημα, ὁ στολισμός — *the ornament*, βλέπω, ὄρω — *I see*, ἀκούω — *I hear*, αἰσθάνομαι — *I feel*, ἐργάζομαι — *I work*, περιπατῶ, κάμνω περίπατον — *I walk*, λέγω — *I tell*, δύναμαι — *I can*, δὲν δύναμαι — *I cannot*, ἀδυνατῶ — *I cannot*, δεξιός — *right*, ἀριστερός (ν. ζερβός) — *left*, σκοτεινός, μελάγχρους (comm. μελαχρινός) — *dark*, δεικνύω — *I show*, ξαντός — *fair*, καστανόχρους — *brown*, ὕψηλός — *high*, διὰ τί; — *why?* ἄσχημος (ancient Greek αἰσχροός) — *ugly*, αἱ τρίχες, ἡ κόμη (comm. τὰ μαλλιά) — *the hair*.

I. Οἱ ὀφθαλμοί, ἡ ῥίς καὶ τὸ στόμα εἶναι μέρη τῆς κεφαλῆς. — Ἐχει ἡ ἀδελφή σου καστανὰ (καστανόχροα) ἢ γαλανά μάτια; — Αὕτη ἔχει γαλανά μάτια. — Ὁ πατήρ μου καὶ ὁ ἀδελφός μου ἔχουσι καστανὰ μάτια. — Ὅλα τὰ μέρη τοῦ ἀνθρώπινου σώματος εἶναι πολὺ χρήσιμα. — Γνωρίζεις τί κάμνομεν μὲ τὰς χεῖρας καὶ τοὺς δακτύλους

μας; — Ἐργαζόμεθα μὲ τὰς χεῖρας καὶ τοὺς δακτύλους μας. — Ποῦ εἶναι οἱ ὀδόντες; — Οἱ ὀδόντες εἶναι εἰς τὸ στόμα (ἐν τῷ στόματι). — Μικρὰ παιδία ἔχουσι μικρὰς χεῖρας καὶ πόδας. — Ποῖον εἶναι τὸ ὄργανον τῆς ὀσφρῆσεως; — Εἶναι ἡ ρῖς (ἡ μύτη). — Ὅλοι οἱ ἄνθρωποι (mankind) ἔχουσι δύο ὀφθαλμούς, δύο ὦτα, δύο χεῖρας καὶ δύο πόδας. — Οὗτος ὁ ἄνθρωπος ἔχει ἐν ὑψηλὸν μέτωπον. — Ὅλα τὰ τέκνα τῆς θείας μου ἔχουσι μέλαιναν κόμην (μαῦρα μαλλιά). — Ἐν μικρὸν στόμα εἶναι κομψὸν (ὠραῖον), ἀλλ' ἐν μέγα στόμα εἶναι ἄσχημον. — Τὸ ἀριστον κόσμημα τοῦ στόματος εἶναι καθαροὶ λευκοὶ ὀδόντες. — Οὗτος ὁ ἵππος ἔχει ἓνα ὠραῖον λαιμόν. — Ὁ δεξιὸς ποὺς μου εἶναι μεγαλειότερος τοῦ ἀριστεροῦ. — Δεῖξόν μοι τὸν μέγαν δάκτυλον τῆς δεξιᾶς χειρός σου.

II. Can you show me the different parts of your body? — Yes, I can. — Where is your head? — Which is the forehead? — Where are the eyes? — Where is the nose? — Show me your right hand. — Which is the left arm? — Which is the right foot? — Which is the left foot? — Which is the left eye? — Which is the right ear? — Show me your mouth, your neck, your hair, your organ of smelling, of hearing, of seeing, of feeling etc. — What kind (ποίου χρώματος, comm. τί λογῆς) of hair has your father? — What kind of hair has your mother? — What kind of hair have your brothers and sisters? — My brothers are dark and my sisters are fair. — What do we do with our eyes? (τί κάμωμεν μὲ τοὺς ὀφθαλμούς μας;) — We see with them. — What can you do with your nose? — What can you do with your fingers? — What can you do with your legs? — Where do you put the rose if you wish to smell it? — Why do you put it there? — The nose is the organ of smelling. — Which is the organ of feeling? — Tell me what you can do with your eyes? — I can see with them. — I can see a book, a pen, a house, a flower, a tree, a garden, a horse, a dog, a sheep etc. (καὶ τὰ λοιπὰ κτλ.). — What can you do with your fingers? —

I can feel my hair, my ear, my forehead, my nose, my arm etc. etc. (κτλ. κτλ.).

Ἐνδέκατον Θέμα. (ELEVENTH EXERCISE.)

Λέξεις. (WORDS.)

ἡ τροφή, τὸ φαγητόν — *food*.

ὁ ἄρτος (ν. ψωμί) — bread, ν. ἓνα καρβέλι ψωμί — a loaf of bread, τὸ ἄλας — salt, τὸ βούτυρον — butter, ὁ τυρὸς — (comm. τὸ τυρί) — cheese, ἡ σαλάτα — the salad, τὸ πέπερι (comm. τὸ πεπέρρι) — pepper, τὸ ἔλαιον (comm. τὸ λάδι) — oil, τὸ ἐξύδιον (comm. ξύδι) — vinegar, τὸ βωδινόν (κρέας) — beef, τὸ μοσχάρινον (comm. βιδέλο) — veal, τὸ πρόβειον (comm. πρόβιο) — mutton, τὸ χοιρομέριον — ham, τὸ καπνιστόν, τὸ ἀλατιστόν — corned beef, τὸ λίπος, τὸ πάχος — bacon, τὸ ᾠόν (ν. αὐγόν) — the egg, τὰ γεώμηλα (ν. αἱ πατάταις) — potatoes, τὸ καρωτόν (comm. τὸ καρώτο) ἡ ῥίζα — the carrot, τὸ γεῦμα — the dinner, τὸ δεῖπνον — the supper, ὁ ὑπηρέτης, ὁ δούλος — the servant, ἔτοιμος — ready, ἡ ὑπηρέτρια, ἡ δούλα — the female servant, τὸ τεμάχιον, κομμάτι (ν. φέτα) — slice, πεινῶν (comm. πεινασμένος) hungry, διψῶν (comm. διψασμένος) — thirsty, εὐχτηνός — cheap, ἡερμὸς, ζεστός (comm. καυτός) warm, ψυχρὸς (comm. κρύος adj.) — cold, προσφιλεῖς, ἀκριβὸς — dear, περιμένω — I wait, ἀγοράζω — I buy, γεύομαι, δοκιμάζω, τὸ φαγητόν — I taste, προσφέρω — I offer, ἐνοχλῶ, βαρύνω, πειράζω — I trouble, νόστιμον φαγητόν — tasteful food, καζῶς, ὡς — like, μέχρι, ἕως — till, μετ' ὀλίγον, ἐντὸς ὀλίγου — soon, ἐπὶ, ἐπάνω — upon, ὀλίγοι (αι, α), μερικοὶ (αἱ ἄ) — a few, τεμάχιον (comm. κομμάτι) — a piece, θέλω — I will, δύναμαι, ἡμπορῶ — I may, μέλλω — I shall, ὀφείλω, πρέπει νὰ I must.

ὀριστικὴ ἐνεστώτος α'. συζυγίας. (Indicative, Present tense first conjugation.)

I write γράφω, -εις, -ει, γράφομεν, -ετε, -ουσι (ν. -ουν).

ὀριστικὴ παρατατικῆς α'. συζυγίας. (Indicative, Imperfect tense first conjugation.)

I wrote ἔγραφον, -ες, -ε, ἐγράφομεν, -ετε, -ον.

I. *Εἶναι τὸ γεῦμα ἔτοιμον; — Μάλιστα, εἶναι ἤδη ἐπὶ τῆς τραπέζης. — Τί κρέας ἔχομεν εἰς τὸ γεῦμα; — Ἔχομεν βωδινὸν καὶ πρόβειον καὶ ὀλίγον κρὺον χοιρομέριον. — Ἐγὼ οὐδέποτε τρώω μοσχάρινον κρέας· δὲν τὸ ἀγαπῶ. — Τὰ γεώμηλα τῶρα εἶναι πολὺ ἀκριβὰ. — Τὰ καρῶτα ταῦτα εἶναι πολὺ μεγάλα καὶ ὠραῖα. — Τὰ παιδία ἀγαπῶσι βουτυρόψωμον (ψωμὶ μὲ βούτυρον ἀλειμμένον). — Θέλεις νὰ φάγῃς ἔν αὐτόν μὲ τὸ βουτυρόψωμόν σου; — Ὁ λευκὸς (ἄσπρος) ἄρτος εἶναι πρόσφατος, ἀλλ' ὁ μέλας (μαῦρος) εἶναι ἤδη παλαιός. — Τί ἀγαπᾷς περισσότερον, τὸν μέλανα ἢ τὸν λευκὸν ἄρτον; — Δὲν ἀγαπῶ τὸν μέλανα ἄρτον· τρώω πάντοτε λευκὸν ἄρτον. — Πρόσφατα ὦὰ (φρέσκα αὔγα) εἶναι πολὺ θρεπτικὰ καὶ ὑγιεινά. — Τα αὐγά εἶναι θρεπτικώτερα τοῦ κρέατος. — Δὲν πρέπει νὰ τρώγῃς, παρὰ πολὺ (too much) βούτυρον, δὲν εἶναι ὑγιεινόν, ἰδίως διὰ μικρὰ παιδία, καθὼς σύ. — Ἦμπορῶ νὰ πῶ τῶρα ἔν ποτήριον ὕδατος; — Ὁχι, παιδί μου, ἔχι ἀκόμη· εἶσαι ἔτι πολὺ θερμός. — Δὲν πρέπει τις νὰ πίνῃ ψυχρὸν ὕδωρ, ὅταν ᾔναι πολὺ θερμός.*

II. We have no bread in the house. — The servant must fetch some. — Please, mamma, give me some bread and butter; I am very hungry. — You cannot get bread and butter now; you must wait till breakfast. — How beautiful that butter is! — Where do you buy your butter? — We do not buy it. — We have two cows, you know; we make it ourselves (of ἴδιοι). — Taste a piece of cheese; it seems to be good. — May I offer you a piece of this ham? — Please, Madam, I will take a small piece. — There is no salt on the table. — I do not like oil with the salad. — Here are different kinds of meat; what will you take? — I will take a slice of mutton, if you please. — Shall I not give you a piece of this veal with it? — No thank you, I have quite enough. — This pepper is very sharp. — I never take pepper and vinegar. — I will trouble you for a few more potatoes and carrots. — Veal is not so nourishing as beef.

(Δωδέκατον Θέμα. TWELFTH EXERCISE.)

Λέξεις. (WORDS.)

τὰ σκεύη τῆς τραπέζης, πράγματα χρησιμεύοντα
διὰ τὴν τράπεζαν — *things used at table.*

ὀδὸν ἐπιτραπέζιος, σκέπασμα, κάλυμμα τῆς τραπέζης, τραπεζο-
μάνδηλον — *table cloth*, τὸ χειρόμακτρον (ν. μπεσλίκρι) — *the table-*
napkin, τὸ πηρούνιον — *the fork*, ἡ ἐργασία — *the work*, τὸ χου-
λιάριον — *the spoon*, τὸ χουλιάριον τοῦ φαγητοῦ — *the table-spoon*,
τὸ δῶρον — *the present*, τὸ χουλιάριον τοῦ τεύλου — *the tea-spoon*,
ἡ χύτρα (ν. κανάτι, μπρίκι) τοῦ καφέ — *the coffee-pot*, ἡ σακχαρο-
θήκη — *the sugar-basin*, τὸ τρυβλίον (ν. πιάτον) — *the plate*, ἡ
λοπάς (comm. ἡ ἀπλάδα) — *the dish*, ἡ χύτρα (ν. μπρίκι) τοῦ τεύλου
— *the tea-pot*, ἡ φιαλὶς (ν. φλετσάνι) τοῦ τεύλου — *the tea-cup*,
μηρίον πρόβειον, *the joint of mutton*, ἡ γενέθλιος ἡμέρα, τὰ γενέθλια
— *the birthday*, ἐπὶ τοῦ παρόντος, πρὸς τὸ παρόν — *for the pre-*
sent, Κύριε — *Sir*, ὁ Κύριος — *Mr.*, ὁ Κύριος *the Lord* (*Jesus and*
God), ὁ ὑπηρέτης — *the man-servant*, τὸ πρωτῆ, ἡ πρωτῆ — *the*
morning, ὁ συνηλικιώτης, συνέταιρος, ἀνδρῶπος (*contemptuously*) —
fellow, θέλω, διατάσσω — *I desire*, ψήνω — *I roast*, θέτω — *I lay*,
καλῶ, προσκαλῶ — *I call*, τρέχω — *I run*, ἐπιδυμῶ, ἔχω ἀνάγκην
τινός — *I want*, παραλείπω, ἀφίνω — *I drop*, ψαύω, ἐγγίζω — *I*
touch, καθαρίζω (ν. παστρεύω) — *I clean*, περιμένω (comm. καρ-
τερῶ), ἐλπίζω — *I expect*, πάλιν — *again*, ἀπὸ, μακρὰν — *away*,
κατὰ βάθος, ἐντελῶς — *thoroughly*, ποῖος, τίς — *who*, ὅτι — *that*,
λαμβάνω (ν. παίρνω) — *I take*, τὸ μαχαίριον — *the knife*, βλέπω,
φαίνομαι — *I look*, ἀσθενής, ἀρρώστος — *ill*, ὠμός, ἄψητος, ἄβρα-
στος — *underdone*, χθές, ἐχθές (ν. ἐχτὲς) — *yesterday*, προνοητι-
κός, φυλακτικός, προσεκτικός — *careful*, τώρα, ἀμέσως, αὐτὴν τὴν
στιγμὴν — *just now*, τελευταῖος — *last*, πράγμα τι, τι — *anything*,
διατάσσω, παραγγέλλω — *I order*, δέχομαι, λαμβάνω — *I receive.*

I. Ποῖος ἔλαβε αὐτὴν τὴν στιγμὴν ἐν χουλιάριον ἐκ
τοῦ δωματίου μου (comm. ἀπὸ τοῦ δωματίον μου); — Δὲν
γνωρίζω· ἐγὼ δὲν ἔλαβα (ἐπῆρα) αὐτό. — Ἡ χύτρα (ν.
τὸ κανάτι) τοῦ καφέ δὲν εἶναι καθαρά (ν. παστρική)· διά-
ταξον τὸν ὑπερέτην νὰ καθαρίσῃ αὐτήν. — Ἐκαθαρίσειν

αὐτήν ταύτην τὴν πρωτὴν, εἶναι πάλιν ἀκάθαρτος; — Ἀγαπᾷς τοῦτο τὸ σκέπασμα τῆς τραπέζης; — Ναί, ἀγαπῶ αὐτὸ πολὺ· νομίζω ὅτι εἶναι λίαν κομψόν. — Τὰ χειρόμακτρα δὲν εἶναι τόσον ὠραῖα (κομψά). — Ταῦτα τὰ μαχαίρια καὶ πηρούνια εἶναι πολὺ μικρά. — Ἐχω μίαν κομψὴν νέαν φιαλίδαν (v. φλετσάνι) τείτου· θέλεις νὰ ἴδῃς αὐτήν (νὰ τὴν ἴδῃς); παρακαλῶ, δεῖξόν μοι ταύτην. — Τὸ τραβλὸν τοῦτο εἶναι λευκότερον ἐκείνης τῆς λοπάδος (v. τὸ πλάτον τοῦτο εἶναι περισσότερον ἄσπρον παρ' ἐκείνη ἢ ἀπλάδα). — Εἶναι τοῦτο τὸ χουλιάριον τοῦ φαγητοῦ μου; — Ὁχι, αὐτὸ ἀνήκει εἰς τὴν ἀδελφὴν σου. — Δὲν ὑπάρχει σάκχαρι (comm. ζάχαρι) ἐν τῇ σακχαροθήκῃ. — Ἡ χύτρα αὕτη τοῦ τείτου εἶναι τῶν γενεθλίων δῶρον· ἔλαβον αὐτὴν παρὰ τῆς θείας μου κατὰ τὴν τελευταίαν ἡμέραν τῶν γενεθλίων μου. — Περιέμενον μερικὰ χουλιάρια τείτου καὶ ἔλαβον μίαν χύτραν τείτου. — Ὅλοι αἱ τοῦ τείτου φιαλίδες μας εἶναι πολὺ μεγάλαι. — Δὲν ἀγαπῶ τοιαύτας μεγάλας τείτου φιαλίδας.

II. Desire the servant to lay the table-cloth. — Yes, Sir. — You roasted the meat too much, it is quite black. — I like it much better, if it is a little underdone. — Who ordered this leg of mutton? — It is a beautiful joint, but it seems to be too fresh. — Papa called you just now; run and see what he wants. — How is it that your napkin is so dirty? — I dropped it yesterday, and touched it with my foot. — You must be more careful, my boy, and not do so again. — Who cleaned the knives and forks this morning? — John cleaned them. — Just what I expected. — He is a lazy fellow (ὀκνηρὸς ἄνθρωπος), and never does his work thoroughly. — The table-spoons and tea-spoons also look (εἶναι) quite dark and dirty. — You may take away (νὰ σηκώσῃς) the plates and dishes now. — This tea-pot is rather too small for our family; I think I must buy a larger one. — Is the coffee-pot large enough? — Yes, the coffee-pot will do (ἀρκεῖ) for the present. — What a beautiful sugar-basin! — It seems to be quite new. —

Yes, it is; I received it as a birthday-present on my last birthday. — Did you call me? — No, I did not call you; I called your brother. — Did you order anything for supper? — Yes, Sir, I ordered some ham and some bread and cheese. — You did not taste the veal; will you not take a slice? — No, I thank you, I am not very fond of veal; I prefer a piece of ham, if you please. — The servant did not clean my room this morning; how is it? (τίς ἡ αἰτία, διὰ τί). — She is ill; she cannot work this morning.

Δέκατον τρίτον θέμα. (THIRTEENTH EXERCISE.)

Λέξεις. (WORDS.)

ἡ ἐνδυμασία, τὰ ἐνδύματα, τὰ φορέματα (v. ἡ φορεσιὰ) — *wearing apparel*.

τὸ ἱμάτιον (comm. τὸ ροῦχον, τὸ σουρτοῦκον) — the coat, τὸ γελέκιον — the waistcoat, τὸ ἱματίδιον (comm. τὸ σουρτουκάκιον) — the jacket, αἱ ἀναξυρίδες (v. τὸ πανταλόνι, τὰ βρακιά) — the trousers, τὰ περιπόδια (v. τὰ τσουράπια, τὰ λαπούδια, τὰ σκαλτσούνια) — the stockings, τὰ πέδιλα, αἱ ἐμβάδες (v. τὰ παπούτσια, τὰ παντόφια, αἱ παντόφαις, τὰ τσαρούχια) — the shoes, τὰ ὑποδήματα (comm. τὰ ποδήματα) — the boots, αἱ χειρίδες (comm. τὰ χειρόχτια) — the gloves, ὁ πῖλος (v. τὸ καπέλλον) — the hat, τὸ καπέλλον, τὸ φακιδόλι — the bonnet, πότε — when, τὸ ὑποκάμισον — the shirt, τὸ προκόλπιον (v. ἡ τσέπη) — the pocket, τότε — then, τὸ ὠμόλινον, τὸ προσόψιον (v. ἡ μπόλια) — the towel, τὸ ῥινόμακτρον, τὸ μυξομάνδηλον — the pocket-handkerchief, ὁ λαυμοδέτης (v. ἡ κραβάτα, μπατίστα) — the neck-tie, ἡ ποδιά — the apron, τὸ περιλαίμιον — the neck-handkerchief, τὸ ἔνδυμα — the gown, ὁ ῥάπτης — the tailor, τὸ παιδικὸν ἔνδυμα — the frock, ὁ σκουφορ (comm. τὸ σκουφάκι, ἡ σκουφία, τὸ φέσι) — the cap, ὁ ὑποδηματοποιός (v. παπουτστής) — the shoe-maker, ἡ ὀπή (comm. ἡ τρύπα) — the hole, λησμονῶ — I forget, ἀποβάλλω, ἀπολλύω (v. χάνω) — I lose, κινῶ — I move, σχίζω (comm. ξεσχίζω) — I tear, φέρω, φορῶ, βαστῶ, βαστάζω — I wear, φέρω (v. κουβαλῶ) — I bring, βάλω (comm. βάνω) — I put, βλέπω (v. γλέπω) — I see, στενός (ἡ, ὅν) — tight, πλατύς (εἶα, ὅ), εὐρύς (εἶα, ὅ) (comm. μακρὺς) — wide,

μακρὸς (δ, δν), μέγας — long, τι — anything, μόλις, μετὰ δυσκολίας — hardly, ὁ βραχίων (ν. τὸ μπράτσο) — the arm, ἐν πρᾶγμα — anything.

ὀριστική ἀορίστου. (Indicative Aorist.)

ἔγραψα, -ας (comm. -ες), -ε. ἔγραψαμεν, -ατε, -αν — I have written etc.

I. Ἡ μήτηρ μου ἔκαμε δι' ἐμέ (ν. μου ἔφκιασε) δύο νέα (ν. καινούργια) ὑποκάμισα καὶ δύο ποδιάς. — Κατεσκεύασεν (comm. ἔκαμεν) ὁ ὑποδηματοποιὸς ἤδη τὰς ἐμβάδας μου; — Ἐγὼ φορῶ πάντοτε ἐν σουρτουκάκιον, οὐδέποτε σουρτουῦκον. — Οὐδέποτε ἐφόρεσα ἐν σουρτουῦκον. — Ὁ ἀδελφός μου ἔλαβεν ἓνα πῖλον καὶ ἐν σκουφάκι. — Πότε ἔλαβες ταῦτα τὰ ὑποδήματα; — Ἐλαβον αὐτὰ χθές. — Ἀπώλεσα (comm. ἔχασα) τὸν λαιμοδέτην μου. — Εἶδες αὐτόν; — Ὁχι, δὲν τὸν εἶδον. — Τὸ πανταλόνι μου εἶναι πολὺ πλατύ. — Ὁ δάπτῃς πρέπει νὰ κάμῃ αὐτὸ ὀλίγον τι στενότερον. — Ἴδου τὸ μαχαίριόν σου· βάλε το εἰς τὴν τσέπην σου διὰ νὰ (that) μὴ το χάσης. — Ἐλαβον χθές ἐν γελέκιον, ἀλλ' εἶναι παρὰ μέγα· δὲν ἤμπορῶ νὰ τὸ φορέσω. — Ὁ δάπτῃς πρέπει νὰ μοῦ κάμῃ ἐν ἄλλο. — Ἡ Μαρία ἐλησμόνησε τὰς χειρίδας τῆς (αὐτῆς) (comm. τὰ χειρόχτια). — Πόσον καιρὸν ἐφόρεσες ταύτην τὴν ποδιάν; — Δὲν γνωρίζω, νομίζω πέντε ἡμέρας. — Τὸ φόρεμά μου εἶναι καλλίτερον παρὰ τὸ σουρτουκάκι σου.

II. Who has made your coat? — The tailor has made it. — What do tailors make? — They make coats, waistcoats, jackets and trousers. — Who makes shoes and boots? — The shoe-maker makes them. — Have you seen that there is a hole in your stocking? — No, I have not seen it; where is it? — Why has the servant not cleaned my shoes and boots this morning? — Has he not cleaned them? — Then he must have forgotten it. — He must clean them now. — The tailor has made your coat too tight; you can hardly move your arm. — Have you lost anything? — Yes, I have lost my gloves, and my pocket-handkerchief. — I have

seen your gloves in your bonnet in your bed-room, and your pocket-handkerchief lies (*κείται*) on that chair. — How the children have torn their frocks! — I have a white apron (*λευκήν* (comm. *ἄσπρην*) *ποδιάν*), and a blue bonnet (*κυανούν*, comm. *σύρανῃ*, *γαλάζιο*). — My brother does not wear a hat, but a cap.

Δέκατον τέταρτον θέμα. (FOURTEENTH EXERCISE.)

Λέξεις. (WORDS.)

Ἑπιπλα — *Furniture.*

ἡ ἐνδυματοθήκη — the wardrobe, ἡ βιβλιοθήκη — the book-case, ἡ κίστη — the chest, ἡ ἀποθήκη τῶν τροφίμων — the cupboard, τὸ συρτάριον, τὸ διαμέρισμα, τὸ διαχώρισμα (κίστης) — the drawer, ἡ κίστη μετὰ διαμερισμάτων, ἡ κίστη — the chest of drawers, ὁ λύχνος, λυχνάριον (v. ἡ λάμπα) — the lamp, τὸ φῶς — the light, ἀπαραίτητος — necessary, ἀναγκαῖος — necessary, τὸ κηρίον (v. τὸ ξιγχοκέρι, τὸ σπερμασέτο) — the candle, ἡ λυχνία (v. τὸ σαμτάνι) — the candle-stick, ὁ ξυλουργός — the joiner, τὸ παραπέτασμα, τὸ καταπέτασμα (v. κουρτίνα) — the curtain, τὸ πρᾶγμα — the thing, αἱ κιγκλίδες (comm. τὰ καφάσσια) (παραθύρου) (window) blinds, τις (ἕνας) — somebody, ὁ δωματοποῖός (v. νταβαντζής) — the carpenter, ὁ καιρός, ὁ χρόνος — the time, ἐλεεινός, δυστυχής (comm. κακομοίρης) — miserable, σύντομος, ὀλίγος — short, ἄφροντις, ἀμέριμνος — careless, ἄδικος — wrong, διαβήγγυνύ, συντρίβω (v. τσακίζω) — I break, (τι) ἔχει ἀξίαν, τιμᾶται (v. κοστίζει) — it costs, ἐξαρτῶ, κρεμῶ — I hang, κάτω — down, λαμβάνω, ἀφαιρῶ (v. παίρνω, σηκώνω) — I take, ἔλκω, σπῶ, σύρω (v. τραβῶ) — I pull, τελειώνω — I finish, ἀνάπτω — I light, σχεδόν, περίπου (v. ἐπάνω κάτω) — about, almost, ἄνευ, χωρὶς — without, μεταξύ, ἐν μέσῳ — between, πρότερον (comm. προτιήτερα) — formerly, πρῶτον, κατὰ πρῶτον — first.

ὁριστικῇ παρακειμένῳ α'. συζυγίας. (Indicative Perfect of the first conjugation.)

I have written.

ἔχω γράψει or (γε)γραμμένον (ancient Greek γέγραφα),

ἔχεις " " "

ἔχει " " "

ἔχομεν γράψει or (γε)γραμμένον,
 ἔχετε " " "
 ἔχουσι(ν) ἔ,, " "

I. *Κρέμασον τὸ σουρτουῦκόν σου ἐν τῇ ἐνδυματοθήκῃ· διὰ τί κείται ἐδῶ ἐπάνω εἰς τὴν καρέκλαν; — Θέσον καὶ τὰ ρινόμακτρα σου καὶ τὸ γελέκιόν σου ἐν τῇ κίστῃ. — Ποῖος ἔθεσε τὴν λυχνίαν ἐπὶ τοῦ νιπτηρός μου; — Μετάφερε (bring) αὐτήν εἰς τὸ μαγειρεῖον. — Πόσα διαχωρίσματα (comm. συρτάρια) εἶναι ἐν τῇ κίστῃ σου; — Τρία. — Πρότερον εἶχον μίαν κίστην μὲ τέσσαρα διαχωρίσματα. — (Ἡμεῖς) ἔχομεν κιτρίνας κιγκλίδας ἐν ἐκάστῳ δωματίῳ. — Ἔχετε κόκκινα ἢ ἄσπρα παραπετάσματα ἐν τῷ τῆς συναναστροφῆς δωματίῳ σας; — Ἔχομεν ἕνα σοφᾶν ἐν ἐκάστῳ δωματίῳ. — Πῶς εὐρίσκετε ταῦτα τὰ καθίσματα; — Εἶναι πολὺ κομψά, ἀλλὰ νομίζω ὅτι δὲν εἶναι πολὺ στερεὰ (γ. γερά). — Λάβε τὰς φιαλίδας (φλετσάνια) ἐκ τῆς τῶν τροφίμων ἀποθήκης καὶ θέσον αὐτάς ἐπὶ τῆς τραπέζης. — Εἶδες τὴν λυχνίαν μου (σαμάνι); — Ἐλαβέ τις (γ. κάποιος) αὐτήν ἐκ τοῦ δωματίου μου. — Οὐδέποτε εἶδον (comm. δὲν εἶδα ποτὲ) μίαν τόσον κομψὴν βιβλιοθήκην, ὥς ταύτην. — Θέλεις νὰ ἀνάψῃς τοῦτον τὸν λύχνον; — Εἶναι ἤδη πολὺ σκότος (γ. ἐσκοτείνιασε πολὺ, ἐσουρούπιασε), δὲν δυνάμεθα πλέον νὰ ἴδωμεν ἄνευ φωτός (comm. χωρὶς φωτός).*

II. *A room without furniture looks miserable. — Which are the most necessary pieces of furniture? — I think table and chairs. — Who makes all the furniture? — The joiner makes most things. — This sofa is exceedingly beautiful; do you know how much it costs? — No, I cannot tell you, I have forgotten it. — How long have you had this wardrobe? — We have had it only a short time; it is almost new. — Put these cups and plates into the cupboard; why are they here on the chest of drawers? — We had a beautiful lamp, but the servant dropped it and broke it to pieces. — She is very careless; she has broken a great many things. —*

When you have finished your work, put your books again into the book-case. — We must have a light, it is too dark. — Will you fetch a candle? — There is no candle in the candlestick. — You have not pulled down (δὲν κατεβίβασες, δὲν ἐτράβησες) the blinds; but first light the candle, if you please. — The chest of drawers is in the wrong place, put it here between the two windows under the looking-glass.

Λέκτον πέμπτον θέμα. (FIFTEENTH EXERCISE.)

Λέξεις. (WORDS.)

ὁ χρόνος, ὁ καιρὸς — *the time.*

τὸ ἔτος — *the year*, ἡ Κυριακὴ — *Sunday*, ἡ Δευτέρα — *Monday*, ἡ Τρίτη — *Tuesday*, ὁ μῆν — *the month*, ἡ Τετάρτη — *Wednesday*, ἡ Πέμπτη — *Thursday*, ἡ Παρασκευὴ — *Friday*, ἡ ἑβδομάς — *the week*, τὸ Σάββατον — *Saturday*, ἡ ὥρα — *the hour*, τὸ λεπτόν — *the minute*, τὸ ἑσπέρας, τὴ ἑσπέρα — *the evening*, ἡ μεσημβρία, τὸ γεῦμα (ν. τὸ μεσημέρι) — *noon*, τὸ πρόγευμα — *the forenoon*, τὸ ἀπόγευμα — *the afternoon*, ἡ ἡμέρα — *the day*, ἡ νύξ (ν. νύχτα) — *the night*, ἡ ἐκκλησία — *the church*, τὸ μάθημα — *the lesson*, κοιμῶμαι — *I sleep*, γράφω — *I write*, μαθαίνω — *I learn*, ὄψε (ν. ἄργα) — *late*, κακμηκῶς, ἀπειρηκῶς, κοιπιακῶς (comm. κουρασμένος) — *tired*, ἐγκαίρως, πρωτῶς — *early*, ἀμέσως, εὐθὺς — *immediately, directly*, τὸ θέμα, τὸ γύμνασμα, ἡ ἀσκησις — *the exercise*, τὸ πεδῖον, ὁ ἀγρὸς (comm. τὸ χωράφι) — *the field*, τὸ ὠρολόγιον (κρεμαστόν) (comm. ἡ ὥρα) — *the clock*, τί ὥρα εἶναι; — *what is the time? what o'clock is it?* ὁ περίπατος — *the walk*, πορεύομαι, πηγαίνω — *I go*, περιπατῶ, κάμνω περίπατον (ν. περπατῶ) — *I take a walk*, σήμερον — *to-day*, αὔριον — *to-morrow*, ὑπομνησκῶ, δηλῶ, μνημονεύω — *I mention*, γενικῶς, συνήθως — *generally*, περίπου, σχεδόν — *nearly*, ἐγείρομαι, ἐξυπνῶ (ν. σηκώνομαι ἀπὸ τοῦ κρεβάτι) — *I get up, I rise*, γευματίζω (ν. γιωματίζω) — *I dine*.

I. Καλὴ ἡμέρα, ἀγαπητὲ πάτερ, καλὴ ἡμέρα, ἀγαπητὴ μήτηρ. — Πῶς ἐκοιμήθητε; — Ἐκοιμήθην πολὺ καλὰ. —

Ἡμεῖς δὲν ἐκοιμήθημεν πολὺ καλὰ. — Ὑγέρθητε πρὸ πολλοῦ; (γ. ἐσηκώθητε ἀπὸ τὸ κρεβάτι πρὸ πολλοῦ;) — Ὡναί, περίπου πρὸ μιᾶς ὥρας. — Ἐγείρομαι ἐκάστην πρωτῶν πρωτῶν. — Προεγευμάτισας; (ἔλαβες τὸ πρόγευμά σου;) — Προεγευμάτισα. — Ἡδύνασθε νὰ ἔχητε τὸ πρόγευμά σας, ὁπότεν ἠθέλετε (ἐπεθυμεῖτε). — Λοιπὸν ἐπιθυμῶ νὰ ἔχω αὐτὸ εὐθύς· εἰμαι πολὺ πεινασμένος (πεινῶ πολὺ). — Ἡμεῖς γευματίζομεν περὶ τὰς δύο ὥρας. — Ὁ νεώτατος (οοmm. μικρότερος) ἀδελφός μου ἦτο ἀσθενής ἐπὶ τρεῖς μῆνας, ἀλλὰ τὰρα εἶναι πάλιν καλλίτερα. — Εἶδες τὴν μικρὰν μου ἀδελφήν; — Μάλιστα, ἦτον ἐδῶ ταύτην τὴν στιγμήν. — Νομίζω ὅτι αὕτη ἐπορεύθη (γ. ἐπῆγε) εἰς τὸν τῶν ἀνθῶν κήπον. — Ὁ μὲν οντος ὑπῆρξε πολὺ ψυχρός. — Ποῦ ἦσθε; — Δὲν σὰς εἶδον ὅλην ταύτην τὴν πρωτῶν. — Τὴν παρελθοῦσαν (γ. περασμένην) ἐβδομάδα ἤμεθα μετὰ τοῦ πάππου μας (γ. μαζὶ μὲ τὸν πάππον μας). — Πόσων χρόνων εἶσαι; — Εἰμαι δέκα χρόνων (γ. ἔχω δέκα χρόνια). — Πότε ἦσαν τὰ γενέθλιά σου; — Τὰ γενέθλιά μου ἦσαν τὴν παρελθοῦσαν Πέμπτην.

II. My mother has been ill a whole year. — A year has twelve months and a week has seven days. — On Sunday we go to church, and on week-days we go to school. — Mention all the days of the week. — Sunday etc. — When do you get up in the morning? — We generally rise at six o'clock, but sometimes at five o'clock. — That is very early. — I always sleep till seven o'clock. — In the morning we are always diligent, we learn our lessons, or write our exercises; but in the afternoon and in the evening we often play in the garden, or take a walk in the field. — Hours are short, but minutes are still shorter. — Where have you been all the forenoon? — We have been in the garden. — Have you not seen us? — We must go to bed, it is true. — What o'clock is it? — It is nine o'clock. — I have been very diligent to-day; I am very tired, and will go to bed directly. — So, good night.

Δέκατον ἔκτον θέμα. (SIXTEENTH EXERCISE.)

Λέξεις. (WORDS.)

Ἐπανάληψις — Repetition.

προγευματίζω (ν. πίνω τὸν καφέν μου) — I breakfast, δειπνῶ (comm. δειπνίζω) — I sup, νομίζω, πιστεύω, ὑποβέτω — I suppose, καίω, καίομαι — I burn (actīv. and neut.), ἀφίνω — I let, συλλαμβάνω (ν. πιάνω) — I catch, ἀκούω — I hear, πωλῶ — I sell, ἀγοράζω — I buy, ἐλπίζω — I hope, ἐσθίω (comm. τρώγω) — I eat, ἐρωτῶ, παρακαλῶ — I ask, τρέφω, καταβροχθίζω — I feed, τὸ ξενοδοχεῖον τὸ πανδοχεῖον (ν. τὸ χάνι) — the inn, ὁ φίλος — the friend, τὸ εἶδος — the sort, kind, ὁ λαός, τὸ πλῆθος, οἱ ἄνθρωποι — the people, τὰ ἐνδύματα — the clothes, ἡ ὄρεξις — the appetite, οἶκος, ἐν οἴκῳ (ν. εἰς τὸ σπίτι) — at home, τις, καθεὶς (ν. καθένας) — anybody, ὁ φαῖος ἵππος (ν. τὸ ψαρόν ἄλογο) — the grey horse, οὐδέν, μηδέν (ν. τίποτε) — nothing, καθόλου, διόλου, ὅλως διόλου — not at all, δὲν πειράζει — never mind, θαρράλεος, ζωηρός — spirited, ἐάν — if, πτωχός (ν. φτωχός) — poor, πλούσιος — rich, εὐτυχής — happy, τρομερός, ἀποτρόπαιος — awful, τοῦλάχιστον — at least, ζωηρός, ἔξυπνος — lively, ἔξοχος — excellent, φρόνιμος — clever, φαῖος (ν. ψαρός, σταχτός) — grey, σπανίως — seldom, διότι — for.

ὀριστικὴ μέλλοντος α'. συζυγίας. (Indicative Future of the first conjugation.)

Θέλω γράψῃ or θὰ γράψω I shall write,
 Θέλεις " " " γράψῃς thou wilt write,
 Θέλει " " " γράψῃ he will write,
 Θέλομεν γράψῃ or θὰ γράψωμεν we shall write,
 Θέλετε " " " γράψῃτε you will write,
 Θέλουσιν(ν) " " " γράψωσιν(ν) they will write.

I. Τὰ ὄτα (ν. αὐτιά) εἶναι τὰ ὄργανα τῆς ἀκοῆς καὶ οἱ ὀφθαλμοὶ (ν. μάτια) τὰ ὄργανα τῆς ὁράσεως. — Τὸ σῶμα (ν. τὸ κορμί) τῶν βοῶν (comm. βωδίων) καὶ ἀγελᾶδων (comm. γελᾶδων) δὲν εἶναι τόσον ὠραῖον, ὅσον τὸ σῶμα τῶν ἵππων (comm. ἰλόγων). — Αἱ αἰγες (τὰ γίδια) εἶναι συνήθως πολὺ ζωηραί. — Ἠγοράσαμεν (comm. ἀγο-

ράσαμεν) πολλά γεώμηλα (γ. πατάτες) σήμερον. — Τὸ χοιρομέριον εἶναι ὑγιεινότερον καὶ θρεπτικώτερον παρὰ (than) τὸ πρόβειον καὶ μοσχάρινον κρέας. — Ἐδοκίμασες ἤδη τοῦτον τὸν τυρόν; — Εἶναι ἐξαιρετος· δύναμαι νὰ σᾶς προσφέρω ἔν τεμάχιον (γ. κομματάκι); — Σπανίως ἔφαγον (οοmm. ἔφαγα) τόσον καλὸν τυρόν (οοmm. τυρί). — Θὰ ἔχω ἔν ὧν (γ. αὐτόν) εἰς τὸ πρόγευμά μου; — Δύνασαι νὰ ἔχῃς ἔν, ἐὰν ἐπιθυμῇς. — Ἐν τῶν τοῦ τεῖου χουλιάρων μου (οοmm. ἔν ἀπὸ τὰ χουλιάρια διὰ τὸ τσαί) ἐχάθη, εἶδε τις αὐτό; — Θέσον ὅλα τὰ χουλιάρια τοῦ φαγητοῦ εἰς τὴν ἀποθήκην τῶν τροφίμων. — Πρέπει νὰ ἔχωμεν ἔν καθαρόν (γ. παστιρικόν) τραπεζομάνδηλον, τὸ παλαιὸν εἶναι ὅλως διόλου ἀκάθαρτον (γ. λερωμένον, βρωμερόν). — Δύναμαι νὰ φέρω τὸ κανάτι τοῦ καφέ εἰς τὸ μαγειρεῖον; — Μάλιστα, πρᾶξον οὕτω καὶ θέσον τὴν σακχαροθήκην εἰς τὴν ἀποθήκην (γ. ντουλάπι) τῶν τροφίμων. — Τοῦτο τὸ σουρτοῦκον (οr ροῦχον) εἶναι πολὺ παλαιόν (too much worn), δὲν δύναμαι νὰ φορέσω αὐτὸ πλέον (any longer). — Ὁ ράπτης πρέπει νὰ σοῦ κάμῃ ἔν ἄλλο σουρτοῦκον. — Πότε θὰ ᾔναι ἔτοιμον; — Νομίζω τὴν προσεχῇ (οr ἐρχομένην) ἑβδομάδα. — Ἡ ἀδελφή μου ἡγόρασεν ἔν νέον καπέλλον. — Θέλεις νὰ ἴδῃς αὐτό; — Τὸ εἶδον, εἶναι πολὺ κομψόν. — Θέσον τὰ χειρόχτια σου καὶ τὰ ρινόμακτρά σου εἰς τὸ συρτάριον (chest of drawers). — Δύναμαι νὰ θέσω καὶ τὰ περιπόδιά μου εἰς τὸ συρτάριον (οr κίστην); — Ὁχι, δός μοι ταῦτα. — Ταύτην τὴν σιγμὴν ἤμην εἰς τὸν ράπτην διὰ νὰ παραγγείλῃ ἔν πανταλόνιον (γ. ἓνα πανταλόνι). — Πότε θὰ ᾔναι ἔτοιμον; — Τὴν προσεχῇ Κυριακὴν. — Εἶδες πῶς ἡ Ἄννα ἐξέσχισε τὴν ποδιάν της; — Ποῦ εἶναι ὁ πῖλός μου; — Ἦτο ταύτην τὴν πρωΐαν ἐπάνω τῆς ἐνδυματοθήκης. — Πήγαινε εἰς τὸν ὑποδηματοποιὸν καὶ ἐρώτησον αὐτόν (οοmm. ἐρώτησέ τον), ἐὰν ἔκαμε τὰ ὑποδήματα καὶ τὰς ἐμβάδας μου (γ. παπούτσια). — Τί ὑπάρχει ἐν ταύτῃ τῇ θήκῃ; — Νομίζω, κηρία (γ. σπερματσέτα). — Ἡμεῖς σπανίως αἰόμεν κηρία, πάντοτε ἀνάπτομεν (burn) ἓνα λύχνον.

Μετ' ὀλίγον (soon) θὰ ἔχω ἔν καλὸν κονδύλιον. — Αὔριον θὰ ἔχωμεν ὠραῖα τριαντάφυλλα. — Μετ' ὀλίγον

Θὰ ἔχῃς ὥριμα κεράσια. — (Σεῖς) Θὰ ἔχητε ἕνα ἐπιμελῆ (or ἐργατικόν) κηπουρόν. — Θὰ ἔχητε μετ' ὀλίγον (or ἐντὸς ὀλίγου) ὥριμα μῆλα; — Ὁ ἀδελφός μου Θὰ ἔχη τέσσαρα (comm. τέσσερα) νέα βιβλία τὴν προσεχῇ ἑβδομάδα. — Θὰ ᾔσαι τυχηρός; — Ἐλπίζω ὅτι Θὰ ᾔσαι εὐπειθής. — Θὰ ᾔσαι ἰδῶ περὶ τὰς ὁκτώ (ὥρας); — Θὰ ᾔσθε αὖριον ἐν τῇ οἰκίᾳ (comm. εἰς τὸ σπίτι); — Ἐλπίζω ὅτι τὰ παιδιά Θὰ ᾔναι καλλίτερα τὴν προσεχῇ ἑβδομάδα. — (Αὐτός) μόλις ἐγευματίσεν, ἀλλὰ μετ' ὀλίγον Θὰ πεινάσῃ πάλιν.

II. Have you already breakfasted? — Yes, I breakfasted at eight o'clock. — What had you for breakfast? — I had a cup of coffee and some bread and butter. — I always drink a glass of milk at breakfast. — There is no water in the bottle, will you be kind enough to fetch a little? — Here is a cup of chocolate for you, will you tell me if it is sweet enough? — It is quite sweet enough; it is rather too sweet, I do not take much sugar. — The wine seems to be sour. — I am very thirsty, I must have a glass of water. — That glass of water has quite refreshed me. — Nothing is so refreshing as cold water fresh from the well (ἐκ τοῦ φρεάτος, comm. πηγαδίου). — Let us go into that inn (οἶνοπωλεῖον, comm. κρασοπωλεῖον) to drink a bottle of wine; I am quite tired. — I do not drink wine at all; but never mind, I will go with you and take a cup of coffee. — Have you already heard, that my father has sold his grey horse? — No, why has he sold it? — It was too old (πολὺ παλαιόν), it was not spirited enough for him. — We have never had a better cow than this one. — Our cat has just caught a mouse. — There are a great many mice in our house, especially in the cellar (ὑπόγειον, κατώγειον). — The dog is a faithful friend to man (εἰς τὸν ἄνθρωπον). — The wool of our sheep (τὸ μαλλίον τῶν προβάτων μας) is not good; we must buy another sort. — The oxen have eaten all the hay (τὸ χορτάρι). — The calves feed (βόσκουνσι) beside the cows on the

meadow. — That poor man has broken his arm and his legs. — Clever people have generally a high forehead. — Has the child already teeth? — No, it has no teeth yet; it is still too young; it is only three months and a few days old. — I shall be happy, if dinner is ready, for I feel awfully hungry; I shall have a good appetite, I suppose. — Your coat will be ready by to-morrow (*ἕως αὐρίου*), so you will have it just in time. — Shall you be at home to-morrow? — No, I shall not be at home, at least not in the morning. — That old man will soon have grey hair (*ἄσπρα μαλλιά*). — Are the clothes of my children ready? — No, Sir, not quite. — But when will they be ready? — You shall have them to-morrow evening.

Δέκατον ἑβδομον θέμα. (SEVENTEENTH EXERCISE.)

Λέξεις. (WORDS.)

ἡ πόλις — *the town.*

τὸ κωδωνοστάσιον (v. *τὸ καμπαναριό*), *ὁ πύργος* — *the steeple*, *ἡ ὁδός* (v. *ἡ στράτα*) — *the street*, *ἡ πύλη*, *ὁ πυλὼν* (v. *ἡ πόρτα*) — *the gate*, *ἡ γέφυρα* (v. *τὸ γεφύρι*) — *the bridge*, *τὸ περιτείχισμα*, *τὸ περιχαράκωμα* — *the rampart*, *ἡ δεινδροστοιχία* — *the alley*, *the avenue*, *ὁ λιμὴν* — *the port*, *the harbour*, *τὸ τέλος* — *the end*, *τὸ χρηματιστήριον* — *the exchange*, *ὁ κύριος*, *ὁ ἀρχηγός* — *the principal*, *τὸ θέατρον* — *the theatre*, *τὸ δημαρχεῖον* — *the town-hall*, *ἡ ὁδός*, *ὁ δρόμος* — *the road*, *ἡ γωνία*, *τὸ ἄκρον* (comm. *ἡ ἄκρα*) — *the corner*, *ὁ μυχός*, *ἡ γωνία* — *the nook*, *τὸ πλοῖον* (v. *καράβιον*) — *the ship*, *ἡ στιγμή* — *the moment*, *ὁ κήπος*, *ὁ παράδεισος* — *the park*, *τὸ καπηλεῖον*, *τὸ πωλητήριον*, *τὸ ἐργαστήριον* — *the shop*, *τὸ οἰκοδόμημα*, *τὸ κτίριον* — *the building*, *εἶναι κρίμα* — *it is a pity*, *ὀδηγῶ* — *I lead*, *διανοοῦμαι*, *σκέπτομαι* — *I think*, *θαυμάζω* — *I admire*, *ἵσταμαι* (comm. *στέκω*, *σταματῶ*) — *I stop*, *περιέχω*, *περιλαμβάνω* — *I contain*, *πατῶ*, *βαίνω* — *I step*, *μέγας* — *great*, *τὸ βουλευτήριον* — *the house of Parliament*, *τὸ πανεπιστήμιον* — *the University*, *σκυθρωπός*, *σκοτεινός* (comm. *βολός*) — *gloomy*,

μεγαλοπρεπής — magnificent, ἐπειδὴ, διότι — because, διὰ, διὰ μέσου — through, περίξ — round, περίπου — about, ὡς, καθὼς — like, ἀξιοπαράτητος, ἀξιοπερίεργος — remarkable, ἄξιος — worth, ἀξιοθέατος — worth-seeing, πράγματι, πραγματικῶς — really, ὅλος — all, σχεδόν, περίπου — almost.

ὁριστικὴ ὑπερσυντελικὸν α'. συζυγίας. (Indicative Pluperfect of the first conjugation.)

εἶχον (v. εἶχα) γράψει or γραμμένον (I had written)

εἶχες " " "

εἶχε " " "

εἶχομεν γράψει or γραμμένον

εἶχετε " " "

εἶχον " " "

I. Τί νομίζετε (τί σκέπτεσθε) περὶ τῆς πόλεώς μας; — Ἀγαπῶ αὐτὴν ἐξαιρετικῶς. — Εἶναι μία ἐκ τῶν ὠραιωτάτων πόλεων τῆς Γερμανίας. — Τί σκέπτεσθε περὶ τοῦ περιχαρᾶκόματος; — Εἶναι κατ' ἐξοχὴν κομψόν. — Φαίνεται ὡς ὁ ὠραιότατος κήπος ἀνθέων. — Θὰ κάμω περὶ τὴν πόλιν ἕνα περίπατον ταύτην τὴν ἐσπέραν. — Λοιπὸν (then) μὴ λησμονῆτε νὰ ἐξέλθῃτε τοῦ πυλῶνος, διότι θὰ ἴδῃτε μίαν ὠραίαν γέφυραν. — (Αὐτὴ) εἶναι σχεδόν νέα καὶ εἶναι ἕν τῶν μεγίστων κοσμημάτων τῆς πόλεως. — Εἶδετε καὶ τὸ δημαρχεῖον; — Μάλιστα, εἶδον αὐτό· δὲν εἶναι κομψὸν κτίριον, ἀλλὰ φαίνεται ὅτι εἶναι πολὺ στερεόν. — Ὅλοι ὁμως αἱ ἐκκλησίαι εἶναι μεγάλαι καὶ ὠραῖαι, ἰδίως ἡ μία μὲ τὸν ὑψηλὸν πύργον. — Μάλιστα, ὁ πύργος ἐκείνος εἶναι πολὺ ὠραίος· ὅλοι οἱ ἄνθρωποι θαναμάζουσιν αὐτόν. — Τὸ χρηματιστήριον δὲν εἶναι τόσον μέγα, ὅσον (ἐγὼ) περιέμενον (v. ἐπερίμενα). — Ἡ μεγάλη ὁδὸς (ὁ κύριος δρόμος) εἶναι λίαν μακρὰ καὶ ὠραία· πᾶσαι αἱ οἰκίαι εἶναι λίαν μεγάλαι καὶ ὅλα τὰ καπηλεῖα (v. ἀργαστήρια) φαίνονται ὅτι εἶναι λαμπρά. — Δὲν θεωρῶ τὸν λιμένα πολλοῦ λόγου ἄξιον· πιθανῶς διότι δὲν ἦσαν αὐτοῦ (ἐκεῖ) πολλὰ πλοῖα. — Θὰ ὑπάγῃτε εἰς τὸ θέατρον ταύτην τὴν ἐσπέραν; — Ὁχι δὲν θὰ ὑπάγω. — Θέλω μᾶλλον (προτιμῶ) νὰ περιπατήσω περὶ τὴν πόλιν (comm. νὰ κάμω τὸν γύρον τῆς πόλεως).

II. Let us take a walk through the town to see every thing remarkable. — This is the principal street and leads from one end of the town to the other. — Here we shall see the largest and most beautiful buildings. — Now we must stop a moment to see the town-hall. — It is the largest and oldest house in all the town. — It looks very dark and gloomy, but it is very strong, and contains large and beautiful rooms. — How many churches are there in this town? — There are five; and in a few minutes you will see the principal one of all (τὴν κυρίαν πασῶν, τὴν μητρόπολιν). — Here it is (ἰδοὺ αὐτή). — Ah, that is a noble building indeed; and what a magnificent steeple! — It is a pity that we have not time to step in (νὰ ἀναβῶμεν, νὰ εἰσεέλθωμεν), for it is really worth seeing. — But we must go on (Ἀλλὰ πρέπει νὰ προβῶμεν, νὰ πηγαίνωμεν περαιτέρω). — Let us first go to the harbour. — (Ἄς ὑπάγωμεν etc.) — Do you know the way to it (τὴν ὁδὸν τὴν ἀγούσαν πρὸς τοῦτον); — O yes, I know every nook and corner in this town. — This street will take us (θὰ μᾶς φέρῃ) to it. — It is very large, but there are not many ships just now. — This street leads directly to the gate and ramparts. — How beautiful the ramparts are! — They look more like a park than like the ramparts of a town. — This avenue leads to another gate, and from there we can go to the exchange. —

Δέκατον ὀγδοὺν θέμα. (EIGHTEENTH EXERCISE.)

Λέξεις. (WORDS.)

Ὁ κόσμος — *the world*. ὁ καιρὸς — *the weather*.

ἡ γῆ — *the earth*, ὁ οὐρανὸς — *the sky, the heaven*, ὁ ἥλιος — *the sun*, ἡ σελήνη (ν. τὸ φεγγάρι) — *the moon*, ὁ ἀστήρ (ν. τὸ ἀστέρη) — *the star*, τὸ νέφος, ἡ νεφέλη (ν. τὸ σύννεφον) — *the cloud*, ἡ βροχὴ — *the rain*, ἡ χάλαζα (ν. τὸ χαλάζι) — *the hail*, ἡ χιών (ν. τὸ χιόνι) — *the snow*, ἡ ὀμίχλη (ν. ἡ καταχνιά) — *the fog*, ὁ πάγος — *the ice*, ὁ ἄνεμος — *the wind*, φοβοῦμαι — *I fear*

ἡ καταιγίς, ἡ τρικυμία, ἡ ἀνεμοζάλη — the storm, στίλβω, λάμπω (v. γυαλίζω) — I twinkle, πνέει ἄνεμος (v. φυσάει) — it blows, εἶναι τρικυμία, ἀνεμοζάλη — it storms, βρέχει — it rains, μαλακός, ἀπαλός, τρυφερός, πρᾶος, ἥμερος — soft, mild, λαμπρός, φωτεινός, αἴθριος — bright, νεφελώδης, συννεφώδης (v. συγνεφιά) — cloudy, βροχερός — rainy, εἶναι τρικυμία, καταιγίς — it is stormy, βρέχει — it rains, σεληναία νύξ — moonshine-night, σελήνης λάμψις — moonshine, πίπτει χιὼν (comm. χιονίζει) — it snows, πίπτει χάλαζα (v. πέφτει χαλάζι) — it hails, μία ῥαγδαία βροχή — a shower of rain, αἱ βρονταὶ καὶ ἀστραπαὶ — the thunderstorm, λάμπει, φέγγει — it shines, κατέρχομαι, δύω (comm. βασιλεύω) — I set, ἀνέρχομαι, ἀνατέλλω — I rise, παγώνει — it freezes, πίπτει δρόσος (comm. δροσιὰ) — dew is falling, ἡ χιὼν ἀναλύει — it thaws, βροντᾷ (v. βροντάει) — it thunders, ἀστράπτει (v. ἀστράφτει) — it lightens, δυσάρεστος — disagreeable, ἡ βροντὴ — the thunder, ὁ κεραυνός, ἡ ἀστραπὴ (v. τὸ ἀστροπελέκι) — the lightning, βλαῖος, ὀρμητικὸς, σφοδρὸς — violent, εἶναι ἄνεμος — it is windy, εἶναι ὁμίχλη (v. καταχνιά) — it is foggy, ὠραίως (v. ὠραία) — beautifully, ταύτην τὴν ἐσπέραν (v. ἀπόψε) — to-night, πολλοί, περισσότεροι, μερικοί (v. κάμποσοι) — several, ὑπὲρ, ὑπεράνω, πλεόν — above, ὁμιχλώδης — foggy.

I. *Εἶχομεν* (v. εἶχαμεν) *μίαν βροχεράν ἡμέραν.* — *"Εβρεξε ὅλην τὴν πρωΐαν* (v. τὸ πουρνό). — *"Εβρεχε πολὺν ὥραν* (long), *ἀλλὰ δὲν ἔβρεχε σφοδρῶς.* — *Εἶχομεν πολλὴν βροχὴν τοῦτο τὸ ἔτος* (comm. αὐτὸν τὸν χρόνον). — *Ὁ ἥλιος δὲν ἐφάνη καθ' ὅλην τὴν ἐβδομάδα* (the whole week). — *Εἶχομεν πολλὰς βροντὰς καὶ ἀστραπάς* (thunderstorm). — *"Ἦτο πολὺς ἄνεμος* (very windy) *τὴν παρελθούσαν* (v. περασμένην) *νύκτα· ὁ ἄνεμος ἔσπασεν ἔν δένδρον ἐν τῷ κήπῳ μας.* — *Εἶναι πολὺ ψύχος* (κρύος, comm. κρύο, κρυάδα). — *Θέλομεν ἔχει* (or *θα ἔχωμεν*) *ἐντὸς ὀλίγου χιόνα καὶ πάγους.* — *Εἶχομεν ἤδη πολλὴν ὁμίχλην.* — *"Ἦτο πολλὴ ὁμίχλη* (very foggy) *τὴν τελευταίαν Πέμπτην.* — *Ὀμιχλώδεις ἡμέραι εἶναι πολὺ δυσάρεστοι.* — *Ἀγαπῶ πάγους καὶ χιόνα* (v. χιόνια), *ἀλλὰ δὲν ἀγαπῶ ὁμίχλην καὶ βροχὴν.* — *"Ἴδε πόσον κομψῶς ἡ σελήνη φαίνεται* (or *διαλαμπει*) *διὰ τῶν δένδρων ἐκείνων.* — *Εἶναι μία ὠραία νύξ.* — *Δὲν ὑπάρχει κανὲν νέφος* (v. σύννε-

φον) ἐπὶ τοῦ οὐρανοῦ. — Ἴδε (or βλέπε) πῶς οἱ μικροὶ ἀστέρες στίλβουσιν! — Τὸ φῶς τῆς σελήνης εἶναι σχεδὸν εὐαρεστότερον παρὰ (than) τὸ φῶς τοῦ ἡλίου· διότι εἶναι πολὺ μαλακώτερον. — Παγόνει ἤδη· θὰ ἔχωμεν μετ' ἄλλον πάγον. — Οὕτω δυνάμεθα νὰ παίζωμεν πάλιν ἐπὶ τοῦ πάγου καὶ τῆς χιόνος.

II. The sky is above the earth. — In the sky there are the sun, the moon and all the stars. — The sun is the great light of the day and the moon and stars shine at night. — Sometimes the sky is clear and blue, sometimes it is cloudy. — How is it now? — It is very cloudy to day. — Look, how dark those clouds are! — I fear we shall have a thunderstorm. — We shall not have a thunderstorm, it is too cold. — The wind is very high (σφοδρός). — It has been windy for several days. — Do you think it will rain? — I do not think it will rain, the wind is too strong. — It has been stormy the whole week. — Did it not hail this morning? — Yes, we had a little shower of hail. — We shall soon have fogs again. — I do not like foggy weather at all. — I prefer a good shower of rain or snow to fog. — Now the sun breaks (διασχίζει) through the clouds, I hope we shall have a bright afternoon. — When does the sun set? — At seven o'clock (εἰς τὰς ἑπτὰ) I believe. — Have we moon-shine just now? — Yes, the moon will rise at about eight o'clock (περὶ τὰς ὀκτῶ). — I hope we shall have a clear sky tonight. — I like to see the stars twinkle. —

Δέκατον ἔννατον Θέμα. (NINETEENTH EXERCISE.)

Λέξεις. (WORDS.)

Τέρψεις, διασχεδάσεις — *Recreations.*

τὸ παίγιον, τὸ παιγνίδιον — the game, the play, ἡ σφαῖρα (v. τὸ τόπι) — the ball, τὸ ζατρίκιον — the chess, τὸ χαρτίον — the card, ὁ ῥόμβος, ἡ βέμβιξ — the top, τὸ ἀγαλμάτιον, τὸ νευρόσπα-

στον (ν. ἡ κοῦκλα) — the doll, ὁ χάρτινος δράκων — the paperkite, ἡ ἀστεϊότης — the fun, ἡ εὐχάριστησις — the pleasure, παίζω τὸ κρυπτόν (ν. τὰ κρυφτάκια) — I play at hide and seek, κρύπτω — I hide, κτυπῶ, μαστιγῶ — I whip, ταράσσω, ἐνοχλῶ, ἀνησυχῶ — I disturb, περιφέρομαι — I dart about, φρόνιμος, ἱκανός, ἐπιτήδειος εἷς τι — clever at, λυπηρός — sorry, κύριος, ἔξοχος, μέγας — the capital, κατ' οὐδένα τρόπον — by no means, ἡ (κοινὴ) πλατεῖα — the common, ὁ ἀρχάριος — the beginner, ἡ ὄψις, τὸ θέαμα — the sight, ὁ ἀήρ — the air, κλῶθω — I spin, σφαιρίζω (ν. παίζω τὸ τόπι) — I play at ball, ζατρικίζω (παίζω ζατρίκιον) — I play at chess, παίζω χαρτιά — I play at cards, παίζω ψηλαφίνδα (ν. παίζω στὰ στραβά, μὲ κλεισμένα μάτια) — I play at blind man's buff, ζητῶ — I seek, λέγω — I say, παύω — I leave off, ἔπταμαι, πετῶ — I fly, χορεύω — I dance, κερδαίνω — I win, ὅτε, ὅταν — when, ἐνδιαφέρων — interesting, ἔπειτα, μετὰ ταῦτα — afterwards.

ὑποθετικὴ ὀριστικὴ ἀ'. συζυγίας. (Conditional of the first conjugation.)

ἤθελον γράφει I should write (ancient Greek ἔγραφον ἄν),

ἤθελες „ thou shouldst write,

ἤθελε „ he should write,

ἤθέλομεν γράφει we should write,

ἤθέλετε „ you should write,

ἤθελον „ they should write.

I. Χθὲς ἐχορεύομεν ἐπὶ τῆς πρασιᾶς ἐν τῷ κήπῳ (comm. εἰς τὴν πρασινάδα). — Ἦτον ὡραία ἐσπέρα καὶ ὅλοι ἐλάβομεν (we all had had) πολλὴν εὐχαρίστησιν. — Θὰ χορεύητε πάλιν σήμερον; — Ὅχι, ταύτην τὴν ἐσπέραν θὰ παίξωμεν ψηλαφίνδα (ν. μὲ κλεισμένα μάτια) ἢ τὸ κρυπτόν. — Προτιμῶ νὰ σφαιρίζω. — Θὰ σφαιρίσωμεν ἐπὶ τοῦ μεγάλου λειμῶνός μας (comm. λιβαδίου); — Ὅχι θὰ ταράξωμεν τὰς ἀγελάδας καὶ τοὺς βόας (comm. τὰ γελάδια καὶ τὰ βώδια). — Ἄς ὑπάγωμεν καλλίτερον εἰς τὴν πλατεῖαν. — Κάμνω ἓνα χάρτινον δράκοντα. — Ὅταν θὰ τελειώσῃ (when it will be ready), θὰ τὸν ἀφήσω νὰ πετάξῃ. — Εἶναι ὡραῖον θέαμα, ὅταν ὁ χάρτινος δράκων περιίπταται (dart about) ἐν τῷ ἀέρι. — Τότε μόνον δυνάμεθα νὰ πετάξωμεν τὸν χάρτινον δράκοντα, ὅταν ᾔναι ἄνεμος. —

Ἐπαίξατε ζατρίκιον; — Μάλιστα, ἐπαίξαμεν περισσότερον τῶν δύο ὥρων. — Τίς ἐξ ὑμῶν (γ. ποῖος ἀπὸ σᾶς) παίζει κάλλιστα; — Εἴμεθα ἀμφοτέροι (comm. καὶ οἱ δύο) ἀρχαῖοι καὶ δὲν εἴμεθα πολὺ ἐπιτήδειοι εἰς τοῦτο. — Ἐκέρδησα τρία παιγνίδια καὶ αὐτὸς δύο. — Ἡ μικρά μου ἀδελφή εἶναι εὐτυχής, εἰάν δύναται νὰ παίξῃ μὲ τὴν κούκλάν της. — Πόσα ἀγαλμάτια (γ. κούκλαις) ἔχεις, Ἀγλατά; — Ἔχω τέσσαρα (comm. τέσσερα). — Εἶναι ὅλα εὐπειθῆ; — Ὅχι, πολλάκις εἶναι ἀπειθῆ, καὶ τότε εἶμαι ἠναγκασμένη νὰ τὰ τιμωρῶ. — Ταύτην τὴν στιγμὴν ἠναγκάσθην νὰ τὰ θέσω εἰς τὴν κλίνην (γ. εἰς τὸ κρεβάτι).

II. Now let us go out of town to have a game at ball. — I do not like to play at ball; I prefer to take a walk into the fields. — Well, do so if you prefer it; but I am for a good game at ball. — On the common is a beautiful place for it; let us go there. — Do you play at chess? — Yes, I do, but I am by no means clever at it, I am quite a beginner. — It is a very interesting game, and I like it exceedingly, especially in the evening. — What shall we do this evening? — Let us play at cards. — Papa does not like me to play at cards; it is not a game for children. — This afternoon we played at hide and seek, and afterwards we played at blind man's buff. — It was capital fun, and we were quite sorry, when we were obliged to leave off. — To-morrow, if it is windy enough, we shall fly our kites, but if there is no wind, we shall spin our tops. — Little girls like best to play with their dolls. —

Εἰκοστὸν Θέμα. (TWENTIETH EXERCISE.)

Λέξεις. (WORDS.)

Ἔργα, ἐπιτηδεύματα, τέχνη (βάνανσοι) — *trades*.

Ἐπαγγέλματα, τίτλοι — *professions*.

ὁ ἔμπορος — the merchant, ὁ κάπηλος, ὁ παντοπώλης (γ. ὁ μπακάλης) — the shopkeeper, ὁ ἔμπορος ἀποικιακῶν (πραγμάτων), ὁ

πραγματευτής — the grocer, ὁ λαχανοπώλης — the green-grocer, ἡ ὀνύχη, ἡ σινδών (ν. τὰ σιντόνι) — the linen, ὁ ἑθονιοπώλης, ὁ πωλητής λευκῶν (ν. ἀσπροβρόχων) — the linendraper, ὁ δωματοποιός — the carpenter, ὁ ξυλουργός — the joiner, ὁ ὑελοποιός (ν. ὁ γυαλᾶς) — the glazier, ὁ ἄρτοποιός (ν. ὁ ψωμᾶς) — the baker, ὁ κρεωπώλης (ν. ὁ χασάπης) — the butcher, τὸ ἐφιππιον, τὸ ἐπίσαγμα (ν. ἡ σέλλα, τὸ σαμάρι) — the saddle, ὁ μύλος — the mill, ὁ ἐπισαγματοποιός (ν. ὁ σαμαρᾶς) — the saddler, ὁ ἐπιχρωματιστής (ν. ὁ ἀσβεστᾶς, σουφαδατσής) — the painter, ὁ μυλωζρός (ν. ὁ μυλωνᾶς) — the miller, τὸ ἐνδυμα (γυναικεῖον) (ν. τὸ φουστάνι) — the dress, ἡ ῥάπτρια — the dressmaker, ὁ γαλακτοπώλης (ν. γαλατᾶς) — the milkman, ὁ κέραμος, ὁ πλίνθος (ν. τὸ κεραμίδιον, τὸ πλιθᾶρι, τὸ τοῦβλον) — the brick, ὁ τέκτων, ὁ κτίστης — the bricklayer, ὁ χειρῶναξ, ὁ χειροτέχνης — the artisan, ὁ ἐργάτης — the workman, ἡ μεταξωτή ὕλη, τὰ μεταξωτὰ — silks, ζῶ, κατοικῶ — I live, ἡ μέταξα (comm. τὸ μετάξιον) — the silk, ἐπιχρωματίζω, ἀσβεστῶνω — I paint, ἡ ἐμπορικὴ πόλις — the commercial town, ὁ γείτων (ν. ὁ γείτονας) — the neighbour, οἰκοδομῶ, κτίζω — I build, στέλλω, ἀποστέλλω — I send, συνιστῶ, συσταίνω — I recommend, ἐφοδιάζω, προμηθεύω — I supply, αὐτάρκης, εὐχαριστημένος — satisfied, πρὸ ὀλίγου, πρὸ μικροῦ, ἄρτίως, ἐσχάτως — lately.

I. Ὑπάρχουσι πολλοὶ ἔμποροι ἐν Ἀμβούργῳ; — Ναί, τὸ Ἀμβούργον εἶναι πόλις ἐμπορικὴ καὶ οἱ πλείστοι ἄνθρωποι εἶναι ἔμποροι. — Ποῖος πραγματευτής ἔχει τὸ ἄριστον τέιον; — Δύναμαι νὰ σᾶς συστήσω τὸν Κύριον Γουλιέλμον, τὸν γείτονά μου. — (Αὐτὸς) ἔχει ἀξιόλογα πράγματα, ἰδίως καλὸν τέιον, καφὲν καὶ σάκχαρι. — Ἔσται ἡ ἐκείνη ὁ λαχανοπώλης ἥδη τὰ γεώμηλα; — Μάλιστα, τὰ ἔστειλε χθὲς τὸ ἐσπέρας. — Πρέπει νὰ ἀγοράσω ἕνα λαϊμοδέτην, ἕν περιλαίμιον (ν. σιάλι) καὶ μερικὰς χειρίδας (ν. χειρόχτια). — Δύνασαι νὰ μοι δείξης ἕν καλὸν ἐργαστήριον; — Μάλιστα, ἐκεῖ κατοικεῖ εἰς μεταξοπώλης, ἐκεῖ εἰς ὀθονιοπώλης. — Ἐκεῖ δύνασθε νὰ ἀγοράσητε ἀσπροβρόνχη καὶ χειρίδας. — Ἐχομεν καλοὺς χειρωνακτας ἐν ταυτῇ τῇ πόλει, ἰδίως καλοὺς ξυλουργοὺς, ῥάπτας, ὑποδηματοποιούς, κτίστας, ὑελοποιούς, ἄρτοποιούς καὶ κρεωπώλας. — Ἐτελείωσαν οἱ ἐπιχρωματισταὶ ἥδη τὴν ἐργασίαν των; — Ὀχι,

(αὐτοί) δὲν θὰ ἔχωσι τελειώσει (have finished) πρὸ τοῦ σαββάτου. — Ὁ μυλωθρός μας ἐπώλησε τὸν ἀνεμόμυλον του· ἔχει νῦν μόνον ἓνα νερόμυλον. — Δύνασθε νὰ μοι συστήσητε μίαν καλὴν ράπτριαν; — Μάλιστα, τὴν ἀδελφὴν τοῦ κηπουροῦ μας· αὐτὴ ἐργάζεται καλῶς καὶ δὲν εἶναι διόλου ἀκριβή.

II. In large towns there are generally many rich merchants and shopkeepers. — The servant must go to the grocer's to get some coffee, tea and sugar. — Is there a green-grocer in this street? — What does a linendraper sell? — A linendraper sells linen, silk, gloves, handkerchiefs etc. (κ.λ. = καὶ λοιπά). — What does the joiner make? — The joiner makes all sorts of furniture, especially sofas, tables, chairs, wardrobes, cupboards, bed-steads etc. — What does the carpenter make? — The carpenter builds houses, bridges etc. — One of the windows in my bed-room is broken, you must send for the glazier directly. — How are you satisfied with your butcher? — Does he send you good meat? — He generally sends good meat, but lately it has not been so good. — His beef is always excellent. — Has the baker sent the bread? — Yes, he has sent it just this minute. — I must have a new saddle for my horse; can you recommend a good saddler? — Yes, there is one at the other end of this street. — I believe he has very good things. — Who has painted the door of your house? — A young painter of the name of Ignaz (ὀνομαζόμενος . . .). — He is a capital (σπουδαῖος) workman; I can recommend him. — Our miller has two mills, a water-mill and a wind-mill. — Has the dressmaker sent my dress? — No, she has not yet sent it; she will send it this afternoon. — This gardener has beautiful flowers in his garden. — Our milkman brings us fresh milk in the morning and in the evening. —

Εἰκοστὸν πρῶτον Θέμα. (TWENTY-FIRST EXERCISE.)

Λέξεις. (WORDS.)

οἱ στρατιῶται — *the soldiers.*

ὁ στρατός — *the army.*

τὸ ναυτικόν — *the navy.*

ὁ ἀξιωματικὸς — *the officer*, ὁ ὑπαξιωματικὸς — *the non-commissioned officer*, ὁ ἀρχιστράτηγος — *the field-marshal*, ὁ στρατηγός — *the general*, ἀντιστράτηγος — *lieutenant-general*, ὁ ὑποστράτηγος — *the major-general*, ὁ συνταγματάρχης — *the colonel*, ὁ ταγματάρχης — *the major*, ὁ ἀντισυνταγματάρχης — *the lieutenant-colonel*, ὁ λοχαγός — *the captain*, ὁ ὑπολοχαγός — *the lieutenant*, ὁ ἀνὑπολοχαγός — *the sub-lieutenant*, ὁ λοχίας — *the sergeant*, ὁ δεκανεὺς — *the corporal*, ὁ σημαιοφόρος — *the ensign*, ὁ στρατιώτης (κοινός) — *the private*, ὁ ναύτης — *the sailor*, ὁ ναύαρχος — *the admiral*, ὁ ἀντιναύαρχος — *the vice-admiral*, ὁ ὑποναύαρχος — *the rear-admiral*, λεπτός, κομψός — *fine*, ἀμέσως, εὐθὺς — *presently*, γυμνάζω, ἔλασκω — *I exercise*, διατάσσω, προστάσσω — *I command*, ἔρχομαι, προσέρχομαι (comm. φθάνω) — *I arrive*, φυσώ, σπυαίνω — *I blow*, κορεύομαι, προβαίνω — *I march*, κατὰ μῆκος — *along*, τὸ τύμπανον — *the drum*, ὁ τυμπανιστής, ὁ τυμπανοκρούστης — *the drummer*, τὸ πυροβόλον (comm. τὸ τουφέκι) — *the musket*, *the gun*, τὸ τηλεβόλον (v. τὸ κανόνι) — *the cannon*, ἡ πιστόλα — *the pistol*, ἡ σφαῖρα (v. τὸ βόλι) — *the ball*, ἡ πυρίτις (v. ἡ μπαρούτι) — *the gun-powder*, ἡ ρομφαία, ἡ σπάθη (v. τὸ σπαθί) — *the sabre*, τὸ ξίφος — *the sword*, ὁ σκοπὸς — *the sentinel*, ἡ σάλπιγξ — *the trumpet*, ὁ σαλπικτής — *the trumpeter*, ἡ φρουρά, ἡ φυλακή — *the guard-house*, τὸ τάγμα — *the regiment*, ἡ στολή (ἡ στρατιωτικὴ) — *the uniform*, ὁ στρατὼν — *the barrack*, τὸ φρούριον (v. τὸ κάστρον) — *the fortress*, ἡ παράταξις — *the parade*, ἡ μουσικὴ — *the music*, ἡ λάμψις τοῦ ἡλίου, ἡμέρα λαμπρά — *the sunshine*, ἐπιππος (v. καβαλάρης) — *on horseback*, μεγαλοπρεπέστατος, λαμπρότατος — *splendid*, στίλβω, λάμπω, I glitter, ἀπὸ, μακρὰν — *off*, πυροβολῶ (v. τουφεκίζω) — *I shoot*, δαπανῶ, διασκορπίζω, σπαταλῶ — *I waste*, ἄρχομαι, ἀρχίζω (v. ἀρχιρῶ) — *I begin*, διέρχομαι, πατέρχομαι (v. περνῶ) — *I pass*, ἵσταμαι (comm. στέκω) — *I stand*, ἐκτός, ἔξω — *outside*.

I. *Πρὸ τοῦ πυλῶνος ἐκείνου ὑπάρχει (εἶναι) μία φρουρά. — Πρὸ τῆς φρουρᾶς ἵσταται εἰς σκοπός. — Πρὸ τῆς φρουρᾶς (φυλακῆς) κεῖνται (are) πολλὰ πυροβόλα καὶ διάφορα ἄλλα ὅπλα (weapons). — Ὑπάρχουσι πολλοὶ στρατιῶται ἐν ταύτῃ τῇ πόλει; — Μάλιστα, ἐνταῦθα ὑπάρχουσι πολλοὶ στρατιῶται. — Ὁ στρατιώτης οὗτος εἶναι δεκανεὺς καὶ ὁ ἄλλος τυμπανιστής. — Βλέπεις ἐκείνον τὸν ταγματάρχην; — Εἶναι ἀδελφός τῆς μητρὸς μου. — Ἐπὶ τοῦ περιτειγίσματος (rampart) ταύτης τῆς πόλεως ἵστανται πολλὰ τηλεβόλα καὶ ἐν τῇ πόλει εἶναι πολλοὶ στρατῶνες. — Οἱ στρατιῶται κατοικοῦσιν ἐν τοῖς στρατῶσιν. — Ἐν τῇ πόλει μας (ἡμῶν) εἶναι μόνον εἰς στρατηγός, ἀλλ' ὑπάρχουσι πολλοὶ ἄλλοι ἀξιωματικοί. — Οἱ στρατιῶται ταύτην τὴν στιγμήν (τώρα) πορεύονται ἔξω τῆς πόλεως. — Θέλουσι πυροβολήσει πάλιν. — Χθὲς ἐπυροβόλουν ὅλην τὴν ἡμέραν. — (Αὐτοὶ) πυροβολοῦσι νῦν καθ' ἑκάστην. — Ὁ ὑπολοχαγὸς συνέτριψε (ἔσπασε) τὸ ξίφος του. — Ἡ στολή τῶν ἀξιωματικῶν εἶναι λίαν κομψή. — Δὲν εἶναι ὁ ἀδελφός σου ταγματάρχης; — Ὁχι, εἶναι λοχαγός. — Ὁ στρατιώτης πρέπει νὰ ᾔναι εὐπειθής εἰς τοὺς ἀξιωματικούς καὶ ὑπαξιωματικούς. — Μία πιστόλα εἶναι πολλῶ (or πολὺ) μικροτέρα ἢ ἐν πυροβόλον. — Κατὰ τὴν μεσημβρίαν θὰ ᾔναι παράταξις, θὰ πηγαίνωμεν ἐκεῖ νὰ ἀκούσωμεν τὴν ὠραίαν μουσικὴν; — Μάλιστα, θὰ πηγαίνωμεν, ἐὰν ὁ καιρὸς ᾔναι καλός.*

II. The soldiers exercise this morning outside the town; let us go to see them. — A regiment of soldiers is a pretty sight. — Who is that officer on horseback? — He is the general. — What a splendid uniform he wears! — Is not your brother an officer? — Yes, two of my brothers are officers; one is a captain and the other is a lieutenant. — Do you know the officer who is commanding? — Yes, he is a major. — How their swords, sabres and muskets glitter in the sunshine! — Now they are going (*διανοοῦνται*) to shoot. — They have been shooting several times. — There they are shooting again. — They were also shooting, when we arrived. — This

afternoon they are going to exercise again; then they will shoot with cannons. — Now the trumpeter is blowing; I believe they are going to march home. — The soldiers waste much gun-powder and many balls. — Now the drummers begin and off they march. — Let us go along with them. — I like to hear the music. — We shall presently pass the guard-house. — Then we shall see a sentinel.

Εικοστὸν δεύτερον θέμα. (TWENTY-SECOND EXERCISE.)

Λέξεις. (WORDS.)

πλοῖα καὶ λοιπὰ (or κ. λ.) — *Ships etc.*

τὸ πλοῖον (v. τὸ καράβι) — the ship, ἡ λέμβος (v. ἡ βάρκα) — the boat, τὰ ἱστία (v. τὰ πανιά) — the sails, τὸ ἀτμόπλοιο (v. τὸ βαπόρι) — the steamer, τὸ ἱστιοφόρον πλοῖον — the sailing-vessel, ὁ ἱστός (v. τὸ κατάρτιον) — the mast, ἡ σημαία — the flag, ἡ ἄγκυρα — the anchor, τὸ σχοινίον τῆς ἀγκύρας — the cable, ἡ μαγνητικὴ βελόνη — the mariner's compass, τὸ δωμάτιον τοῦ πλοίου — the cabin, ὁ πλοίαρχος — the captain, τὸ πηδάλιον (v. τὸ τιμόνι) — the steer, ὁ πηδαλιούχος — the mate, the pilot, ὁ ναύτης — the sailor, τὰ σκεύη τοῦ πλοίου — the rigging, ἡ ἐπιφάνεια τοῦ πλοίου — the board of a ship, ἐπιβαίνω ἐπὶ τοῦ πλοίου, εἰσέρχομαι εἰς τὸ πλοῖον — I go on board of a ship, τὸ κατάστρωμα — the deck, τὸ πτερὸν — the wing, ὁ πλοῦς, ὁ διάπλους — the passage, ἡ ῥέα, ἡ ὄψις, τὸ σχῆμα, τὸ φαινόμενον — the appearance, τὸ δάσος — the forest, ἡ ἀστείότης (comm. τὸ παγνίδι) — the joke, ὁ ἀριθμὸς — the number, ἡ ἐπιστροφή, ἡ ἐπάνοδος — the return, τὸ πλοῖον τῆς θαλάσσης — the sea-vessel, τὸ πλοῖον τοῦ ποταμοῦ — the river-boat, βεβαιῶ, ἀσφαλίζω — I assure, ἐπιτρέπω, συγχωρῶ — I allow, ἀγκυροβολῶ, ῥίπτω ἄγκυραν — I cast, I drop anchor, μένω, ἵσταμαι (comm. στέχω) — I stay, βυζίζομαι, πνίγομαι — I founder, ἐντείνω, αἶρω τὰ ἱστία (v. σηκώνω, ἀπλόνω τὰ πανιά) — I hoist, ἔλκω, ἀνέλκω, σύρω (v. τραβῶ) τὴν ἄγκυραν — I weigh anchor, ἔχω, κατέχω, κρατῶ — I hold, μεγαλοπρεπής — grand, ταχύς — fast, ἀσφαλής, βέβαιος — safe, εὐΐμος, περιχαρής (v. χαρούμενος) —

glad, δριμύς, ὀυελλώδης — rough, πυκνός, παχύς — thick, ἐξηντημένος — worn out.

I. Ἐπάρχουσι νῦν πλείοτερα πλοῖα ἐν τῷ λιμένι, παρ ὅτι δύναμαι νὰ ἀριθμήσω. — Ἐπάρχουσι μερικά ἀτμόπλοια, ἀλλὰ τὰ πλείστα ἐξ αὐτῶν εἶναι ἱστιοφόρα. — Τὰ ἱστιοφόρα φαίνονται πολλῶ κομψότερα, ἀλλὰ δὲν κινοῦνται (πλέουσιν) πολὺ ταχέως. — Οἱ ναῦται ἐντείνουσι τὰ ἱστία (v. ἀπλώνουν τὰ πανιά) καὶ ἀνέλκουνσι τὴν ἄγκυραν. — Εἰσθε ὑμεῖς (σεῖς) ὁ πλοίαρχος τούτου τοῦ πλοίου; — Οὐχί, εἰμαι ὁ πηδاليούχος. — Ὁ πλοίαρχος δὲν εἶναι ἐντὸς τοῦ πλοίου (on board)· ἐπορεύθη (comm. ἐπήγειν) εἰς τὴν πόλιν. — Εἶναι τὸ πλοῖον τοῦτο πλοῖον ποταμοῦ ἢ πλοῖον θαλάσσης; — Εἶναι πλοῖον θαλάσσης. — Θέλετε νὰ μοι ἐπιτρέψητε νὰ ἴδω τὸ πλοῖον; — Μετ' εὐχαριστήσεως (comm. με εὐχαρίστησιν). — Δύνασθε (v. ἡμπορεῖτε) νὰ ἴδῃτε πᾶν ὅ,τι ἀγαπᾶτε. — Ποῦ εἶναι τὸ δωμάτιον τοῦ πλοίου; — Αὐτὸ εἶναι ἐνταῦθα (ἐδῶ). — Δύνασθε νὰ εἰσελθῇτε, ἐὰν ἀγαπᾶτε (if you please). — Τὸ δωμάτιον τοῦ πλοίου δὲν εἶναι πολὺ μέγα, ἀλλ' εἶναι κομψόν. — Πότε προσῆλθε τὸ πλοῖον εἰς τὸν λιμένα; — Τὴν παρελθούσαν Δευτέραν. — Οὐδέποτε εἶδον μαγνητικὴν βελόνην. — Δύναμαι νὰ ἴδω (may I see) τὴν μαγνητικὴν βελόνην ὑμῶν; — Οἱ ἱστοὶ τοῦ πλοίου τούτου εἶναι πολὺ ὑψηλοὶ (high). — Πόσα ἱστία ὑπάρχουσιν ἐπὶ τοῦ πλοίου τούτου; — Ἴδε πόσον παχὺ (v. χονδρὸν) εἶναι τὸ σχοινίον τῆς ἀγκύρας! — Πρέπει νὰ ἦναι πολὺ στερεὸν (v. γιερὸν), ὥστε νὰ κρατῇ ἔν τὸσον μέγα πλοῖον.

II. There are a great many vessels in the harbour, let us go to see them. — The number of masts look almost like a forest. — Look, there is a steam-boat (ἀτμόπλοιον) just coming; do you know what vessel it is? — No, I do not know yet, perhaps I shall know her, when she comes nearer. — A sailing vessel looks much better than a steamer. — The sails, the large masts, and the rigging, every thing has a much grander appearance. — The sails look almost like wings. — The steam-boat will be here in a few minutes; she sails

very fast. — Now I know the boat; it is the 'Belle-rophon' just coming from London. — How do you do, Captain Adams (*Κύριε πλοίαρχε*)? — I am glad (*χαίρω*) to see you safe in the port. — It has been rather stormy; you must have had a rough passage. — Yes, it was rather rough; we were obliged to cast anchor before the Elbe. — My mate was ill, and so I was obliged to stay on deck the whole night. — I am quite worn out. — It is no joke to be a sailor, I can assure you. — Several vessels foundered, others lost their masts or anchors. — I hope you will have a better passage on your return. —

Εικοστὸν τρίτον Θέμα. (TWENTY-THIRD EXERCISE.)

Λέξεις. (WORDS.)

τὰ ἐργαλεῖα (v. τὰ σύνεργα) — *the tools, the instruments.*

ἡ σφυρα (comm. τὸ σφυρὶ) — *the hammer*, ὁ πρίων (comm. τὸ πριόνι) — *the saw*, τὸ ξύστρον, ἡ ῥοκάνη (v. τὸ ῥόκανον, ὁ πλάνος) — *the plane*, ὁ ἐγκοπεὺς, τὸ γλυφεῖον (v. τὸ σμιλάρι) — *the chisel*, τὸ τρουλλίον, ὁ ὑπαγωγεὺς (v. τὸ μιστρὶ) — *the trowel*, τὸ τρύπανον, ἡ τρυπάνη (v. τὸ τρυπητήρι) — *the gimblet*, ὁ χυτήρ (comm. τὸ ποτιστήρι) — *the watering-can*, ἡ ἄμμη, ἡ σκαλὶς (v. τὸ σκαλιστήρι) — *the rake*, ὁ ἥλος (v. τὸ περόνι) — *the nail*, ἡ λαβὶς (v. ἡ τανάλια) — *the tongs*, ὁ σταθμός, ὁ ζυγός (comm. ἡ ζυγαριὰ) — *the scales*, ὁ πέλεκυς (v. τὸ τσεκούρι), ἡ ἀξίνη — *the hatchet*, τὸ δρεπάνον, τὸ δρεπάνιον (comm. τὸ δρεπάνι) — *the sickle*, ἡ θήκη τῶν ἐργαλείων — *the tool-box*, ἡ ψαλὶς, τὸ ψαλίδιον (comm. τὸ ψαλίδι) — *the scissors*, ἡ στελεὰ, ἡ λαβὶς (comm. τὸ χερσοῦλι) — *the handle*, ἡ λίτρα — *the pound*, ἡ κατάστασις — *the state*, ἡ τάξις — *the order*, τὸ βάρος — *the weight*, ὁ κλάδος — *the branch*, ἡ σάνις (comm. τὸ σανίδι) — *the board*, σφυροκοπῶ — *I hammer*, πρίω (comm. πριονίζω) — *I saw*, ξέω, ἀποξέω (v. ξύνω) — *I plane*, γλύφω (v. σκαλίζω) — *I chisel*, ἄγω, κινῶ, ἐλαύνω, ἐμπηγνύω, ἐμβάλλω — *I drive a nail*, ζητῶ — *I look for*, τολμῶ — *I dare*, ἀρδεύω, βρέχω, ποτίζω — *I water*, μαραίνομαι — *I fade*, σταθμῶ,

σταθμίζω (comm. ζυγίζω) — I weigh, ἐπιθυμῶ, ἔχω ἀνάγκην — I want, τέμνω (comm. κόπτω) — I cut, ποιῶ (v. κάμνω) — I do, ἀδύνατον — impossible, ὀρθός, εὐθύς, ὁμαλός — straight, ῥάδιος, εὐκόλος — easy, βαρὺς — heavy, βαρέως — heavily, ῥαδίως, εὐκόλως — easily, ἀκριβής — exact, ἀκριβῶς — exactly.

I. Ἀπέξεσας τὴν σανίδα ὁμαλῶς; — Οὐχί, δὲν ἀπέξεσα αὐτήν, τὸ ξύστρον μου ἦτο πολὺ ἀμβλύ (too blunt). — Ὁ δωματοποιοὺς ἔπραξε τοῦτο δὲ ἐμέ. — Ἡ σφυρα αὕτη εἶναι πολὺ βαρεῖα. — Θέλεις νὰ φέρῃς τὸν πρίονα; — Θέλω νὰ πριονίσω τοῦτον τὸν κλάδον. — Ὁ ξυλουργὸς ἐργάζεται διὰ τοῦ ξύστρου (comm. μὲ τὸ ξύστον), τοῦ γλυφείου καὶ τοῦ τρυπάνου καὶ ὁ τέκτων διὰ τοῦ τρουλλίου (v. μὲ τὸ μιστρί). — Ὁ ῥάπτῃς καὶ ἡ ῥάπτρια ἐργάζονται διὰ τῆς βελόνης καὶ τῆς ψαλίδος. — Ὁ δωματοποιοὺς ἐργάζεται διὰ τῆς ἀξίνης καὶ τοῦ πελέκewς. — Ἐπότησας τὰ κρῖνα καὶ τοὺς λαλῆδες; — Οὐχί, δὲν ἐπότησα ταῦτα, δὲν ἔχω χυτῆρά τινα (v. κανένα ποτιστήρι). — Ποῖος ἔλαβε τὸν χυτῆρα; — Ὁ κηπουρὸς ἔλαβεν αὐτόν, ἀλλὰ δὲν γνωρίζει, ποῦ εἶναι. — Πρέπει νὰ ζητήσῃ αὐτόν (look for). — Ἐνέπηξα ἓνα μικρὸν ἥλον ἐν τούτῳ τῷ γραφείῳ. — Θέλεις νὰ ζυγίσῃς τοῦτον τὸν καφὲν, ὅπως ἴδῃς (in order to) εἶναι ἥναι τελεία λίτρα; — Ναι, δός μοι τὸν ζυγόν (comm. τὴν ζυγαριάν). — Ὁ κηπουρὸς ἐλησμόνησε τὴν ἄμην (comm. τὸ σκαλιστήρι) ἐν τῷ κήπῳ. — Θέλεις νὰ φέρῃς αὐτὴν οἴκαδε;

II. Just fetch the hammer, I must drive a nail into this wall. — Here is the hammer and also a nail; see, if it is large enough. — That will just do. — But I think, I must first make a hole; do you know where the gimlet is? — I have not seen it, but I dare say it will be in the tool-box. — I will look for it. — That is a good boy. — When I have made a hole, you shall hammer the nail in. — The saw is quite blunt; I never saw a tool in such a state. — It is quite impossible to saw anything with it. — This ruler is not quite straight, will you plane it a little? — My plane is out of order; I fear I cannot do it. — Never mind,

then I will send it to the joiner; he can easily plane it. — The bricklayer has forgotten his trowel. — Fetch the watering-can, John, I will water these flowers; they are quite faded. — Take these toys into the kitchen. — I can never believe, that there are two pounds of butter. — Just give me the scales, I will see, if it is full weight. — Exactly two pounds. — I did not think so. — The hatchet is off the handle; who has done that? — The gardener did it this morning, when he wanted to cut a branch off that tree. —

Εἰκοστὸν τέταρτον θέμα. (TWENTY-FOURTH EXERCISE.)

Λέξεις. (WORDS.)

ἡ ὕλη, τὸ ὑλικόν — *materials.*

τὸ μέταλλον — the metal, ὁ χρυσός (v. τὸ χρυσάφι) — the gold, χρυσοῦς, ἡ, οὖν — golden, ὁ ἄργυρος (v. τὸ ἀσίμη) — the silver, ἄργυρος, ἃ, οὖν (v. ἀσιμένιος, νια, νιο) — silvern, ὁ σίδηρος (comm. τὸ σίδηρο) — the iron, σιδηροῦς, ἃ, οὖν (σιδηρένιος, νια, νιο) — of iron, ὁ χάλυψ (v. τὸ ἀτσάλι, τὸ τσελίκι) — the steel, χαλύβινος — of steel, ὁ μόλυβδος (v. τὸ μολύβι) — the lead, μολύβδινος, -η, -ον — of lead, ὁ χαλκός (v. τὸ χάλκωμα) — the copper, χαλκοῦς, ἡ, οὖν — of copper, ὁ κασσίτερος (v. τὸ καλαῖ) — the tin, κασιτιτέρινος — of tin, ὁ χάρτης (v. τὸ χαρτί, ἡ κόλα) — the paper, χάρτινος — of paper, ὁ λίθος (v. τὸ λιθάρι) — the stone, λίθινος — of stone, ἡ ὕαλος (v. τὸ γιάλλ) — the glass, ὑάλινος — of glass, ἡ μέταξα (comm. τὸ μετᾶξι) — the silk, μετᾶξινος (comm. μετᾶξωτός) — of silk, τὰ ἔρια (v. τὸ μαλλί) — the wool, ἐξ ἔριου (comm. μάλλινος) — woollen, ὁ βάμβαξ (v. τὸ βαμπάκι) — the cotton, βαμβάκινος — of cotton, τὸ δέρμα (v. τὸ πετσὶ) — the leather, δερμάτινος — of leather, τὸ ξύλον — the wood, ξύλινος — wooden, ἡ κλωστή, τὸ ῥάμμα — the thread, αἱ καλάμαι (comm. τὰ ἄχυρα) — the straw, καλάμινος — of straw, τὸ ἄλευρον, ἡ σεμιδαλις (v. τὸ ἀλεῦρι, τὸ σεμιγδάλι) — the meal, the flour, παραδείγματος χάριν (shortly π. χ.), ἐπὶ παραδείγματι, λόγου χάριν — for instance, τὰ χρήματα (v. τὰ γρόσια, αἱ παράδες) — the money, ὁ δακτύλιος

(comm. τὸ δαχτυλίδι) — the ring, τὸ ὀρολόγιον — the watch, τὸ ποτήριον (ζύβου) — the tumbler, ἡ ἄλυσις (comm. ἡ ἀλυσίδα — the chain, ὁ λέβης (v. τὸ καζάνι) — the kettle, μιγνύω (v. ἀνακατόνω) — I mix, ὑπόσχομαι (comm. ὑπόσχομαι) — I promise, χρῶμαι (comm. μεταχειρίζομαι) — I use, φέρω (v. κουβαλῶ) — I bring, πολύτιμος, πολυτελής — precious, ἐπισκευάζω, ἀνασκευάζω, διορθῶ (comm. διορθώνω) — I repair, δξὺς, κοπτερός — cutting, ἰδίως, ἰδίᾳ, ἰδιαιτέρως — particularly, μέμφομαι, ἐπιπλήττω (v. μαλόνω) — I blame.

I. Ἐλίκόν μεταξίνον εἶναι πολλῶ ἀκριβώτερον ἢ τὸ ἐξ ἐρίου ἢ βάμβακος. — Ἐλαβον τέσσαρα μεταξίνα ρινόμακτρα ὡς δῶρον τῶν γενεθλίων μου. — Ἐν ταῖς ἐργασίμοις ἡμέραις ἔχω συνήθως λινᾷ ἢ βαμβάκινα ρινόμακτρα, ἀλλ' ἐν ταῖς Κυριακαῖς λαμβάνω πάντοτε ἔν μεταξίνον (μεταξωτόν). — Φορεῖς περιπόδια ἐξ ἐρίου (μάλλινα) ἢ ἐκ βάμβακος; — Ἐκ τίνος ὑλικοῦ εἶναι κατασκευασμένον τὸ γελέκιόν σου. — Ἐκ μεταξίης καὶ βάμβακος. — Ἐμβάδες καὶ ὑποδήματα κατασκευάζονται ἐκ δέρματος. — Μετέβης (c. ἐπήγες) εἰς τὴν ῥάπτριαν τὸ ἀπόγευμα τοῦτο νὰ ἐρωτήσης, εἰ τὸ ἔνδυμά μου εἶναι ἔτοιμον; — Μάλιστα, τὸ ἔνδυμά σου ἦτο περίπου ἔτοιμον· ἡ ῥάπτρια θὰ φέρῃ αὐτὸ τὴν ἐσπέραν ταύτην. — Πόθεν κατασκευάζονται οἱ πῖλοι; — Οἱ πῖλοι τῶν Κυρίων κατασκευάζονται ἐκ μεταξίης ἢ ἐρίου καὶ οἱ τῶν Κυριῶν κατασκευάζονται ἐκ καλάμων ἢ ἐκ μεταξίνου ὑλικοῦ. — Τὸ ἄλευρον εἶναι ἤδη πολὺ ἀκριβὸν καὶ λέγεται (comm. λέγουσιν) ὅτι θὰ γείνηται (comm. ἀκόμη) ἀκριβώτερον. — Ὁ μικρὸς ἀδελφός μου ἔλαβε πολλοὺς μολυβδίνους στρατιώτας. — (Αὐτοὶ) εἶναι ἐν μιᾷ ξυλίνῃ θήκῃ. — Αἱ βελόναι αὗται κατασκευάσθησαν ἐκ χάλυβος. — Ἡ γέφυρα αὕτη ὠκοδομήθη (ἐκτίσθη) πρὸ ὀκτώ ἐτῶν καὶ τώρα πρέπει ἤδη νὰ ἀνασκευασθῇ.

II. Gold and silver are precious metals. — Gold is the dearest, but not the most useful metal. — Which is the most useful metal? — Iron is the most useful metal. — Why is iron more useful than gold and silver? — Because so many useful things are made of iron. —

What things for instance are made of iron? — Of iron are made: nails, hammers, knives, forks, scissors, chisels, gimblets, stoves, needles, tongs, and many other things which I cannot yet mention in Greek (*Ἑλληνιστί*). — Is steel also useful? — Yes, it is very useful; it is used (*χρησιμεύει*) for all cutting tools as knives, scissors, chisels etc. — Do you know anything that is made (*κατασκευάζεται*) of silver? — O yes, money is made of silver and so are spoons, forks, some knives and my sister also has a silver thimble. — What is made of gold? — Some pieces of money, rings, watches, chains, and many other beautiful things. — If I am always diligent and obedient, my father has promised me a gold watch with a gold chain. — What is made of copper and tin? — Of copper and tin they make (*κατασκευάζει τις*) kettles. — Are stones also useful things? — Yes, of stone they make houses, gates, bridges etc. — What artisans work particularly in wood (*ἐργάζονται ἰδιαιτέρως τὸ ξύλον* or *ἐπὶ ξύλου*)? — The joiner and carpenter; for all the furniture is made of wood, and so are houses, bridges etc. — Tell me what is made of glass. — Looking glasses, windows, bottles, tumblers etc. are made of glass. —

Εἰκοστὸν πέμπτον θέμα. (TWENTY-FIFTH EXERCISE.)

Λέξεις. (WORDS.)

τῇ χώρᾳ, ὁ ἀγρός, ἡ ἐξοχή — *the country.*

τὸ χωρίον — *the village*, ἡ καλύβη — *the cottage*, τὸ κτῆμα — *the farm*, ὁ χωρικός, ὁ ἀγρότης — *the farmer*, ὁ δρυμὸς, τὸ δάσος — *the wood*, ἡ ἄμαξα (ἡ φορτηγὸς) — *the cart*, τὸ βωλοκόπον (v. τὸ λισγάρι) — *the harrow*, ἡ τροχήλατος ἄμαξα — *the wheel-barrow*, ὁ κέκκος (v. τὸ σπειρί), ὁ σῖτος (comm. τὰ σιτηρά, τὰ γεννήματα) — *the corn*, ἡ ζέα (v. ἡ βρίζα) — *the rye*, ὁ σῖτος (comm. τὸ σιτάρι) — *the wheat*, ὁ σιτοβολών, ἡ σιταποθήκη (v. τὸ ἀμπάρι) — *the barn*, οἱ ἐρέβινθοι (comm. τὰ ρεβίδια) — *the peas*, οἱ φασιόλοι (comm. τὰ φασιούλια) — *the beans*, ἡ κριθή (comm. τὸ κριθάρι) —

the barley, ὁ βρόμος (comm. ἡ βρόμη) — the oats, ἡ ἐπίσκεψις — the visit, ἡ πρόσκλησις — the invitation, ἡ ἑορτὴ — the holiday, ἡ ζωὴ, ὁ βίος — the life, ἡ περιπόρευσις, ἡ περιπλάνησις — the stroll, ἡ ἱππασία (v. τὸ καβαλῆκευμα) — the ride, ἡ ἄμαξις, ἡ ἄμαξηλασία — the drive, τὸ ὄχημα, ἡ ἄμαξα — the carriage, ὁ οἶκος, ἡ πατρὶς — the home, ὁ πλακοῦς (v. ἡ πτήτα, τὸ ζυμαρικόν) — the cake, ἄσχυλος, φιλόπονος, δραστήριος — busy, βεβαίως, ἀναγκαίως (comm. φυσικῶς τῷ λόγῳ) — of course, προσκαλῶ — I invite, ἐκτίνω, ἀποτίνω (comm. πληρόνω) — I pay, ἀρνοῦμαι — I refuse, ἐξοδεύω, δαπανῶ — I spend, διέρχομαι — I pass through, τέρπομαι, εὐδυνῶ (comm. διασκεδάζω) — I amuse myself, ἐπικουρῶ, συντρέχω, βοηθῶ — I help, ἀροτριῶ (v. ὀργόνω) — I plough, θερίζω — I mow, σπείρω (v. σπέρνω) — I sow, αὐξάνω — I grow, βωλοκοπῶ — I harrow, ἀλωνίζω — I thrash, φυτεύω — I plant, γίνομαι — I become, ἐπίσης, καὶ προσέτι — too, ὑπὲρ, ὑπεράνω — over, ποτὲ (comm. μίαν φοράν) — ever.

I. Προτιμῶ νὰ ἦμαι ἐν τῇ ἐξοχῇ ἢ ἐν τῇ πόλει. — Διηγέθητί μοι (comm. λέγε μου) τί αὐξάνει ἐν τῷ ἀγρῷ. — Ἐν τῷ ἀγρῷ αὐξάνουσι πολλὰ φυτὰ, ὡς ξέα (comm. βρίζα), σίτος, κριθή, βρόμος (comm. βρόμη), γεώμηλα, ἐρεβινθοὶ (comm. ῥεβίθια) καὶ φασίολοι (comm. φασούλια). — Ὁ σίτος (comm. τὰ γεννήματα) εἶναι λίαν ἀφέλιμος. — Ἡ ξέα χρησιμεύει (is used) πρὸς κατασκευὴν (to make) μέλανος ἄρτου· ἐκ τοῦ σίτου κατασκευάζομεν λευκὸν ἄρτον καὶ πλακοῦντας· ἡ κριθή χρησιμεύει πρὸς κατασκευὴν ζύθου, ὁ δὲ βρόμος (and the) καὶ οἱ φασίολοι εἶναι ἡ κυρίᾳ τροφὴ τοῦ ἵππου. — Ἔχομεν πολλοὺς ἐρεβινθούς ἐν τῷ τοῦ μαγειρείου κήπῳ. — Πρὸ (ἔμπροσθεν) τοῦ οἴκου μας ὑπάρχει (εἶναι) εἰς μέγας λειμῶν καὶ ὀπισθεν αὐτοῦ (τοῦ οἴκου μας) ὑπάρχει μία πεδιάς (field) καὶ ἔνθα δάσος. — Εἰδές ποτε ἄροτρον (v. ἀλέτρι) καὶ βωλοκόπον; — Ὁ ἀγρότης (χωρικός) οὗτος ἤροτρίσας τὸν ἀγρόν του (v. τὸ χωράφι του). — Νῦν (comm. τῶρα) θέλει νὰ σπείρῃ σίτον· ἀφ' οὗ δὲ (when) σπείρῃ τὸν σίτον, πρέπει νὰ βωλοκοπήσῃ τὸν ἀγρόν (the field) ἀφ' οὗ δὲ (or ὅταν) ὁ σίτος ὠριμάσῃ (αὐξήσῃ) θὰ θεωρηθῇ καὶ μετενεχθῇ (will be brought) εἰς τὸν σιτοβολῶνα· ἐν δὲ τῷ ἄλῳνι θα ἀλω-

νισθῇ. — Ὁ ἀγρότης ἔχει πολλὰς μεγάλας (φορτηγούς) ἀμάξας διὰ τὰ (in order to) φέρη τὸν σίτον ἐκ τοῦ ἀγροῦ. — Τὸ χορτόν ἐν τῷ λειμῶνι εἶναι λίαν ὑψηλόν. — Πρέπει νὰ θειρισθῇ. — Ἐφτεύσατε ἤδη τὰ γεώμηλά σας; — Οὐχί, θὰ φτεύσωμεν αὐτὰ τὴν ἐπομένην ἐβδομάδα. — Ἐν τῷ χωρίῳ τούτῳ ὑπάρχουσι μερικά μεγάλα κτήματα, ἀλλὰ πολλὰ μικρὰ οἰκίαι (καλύβαι).

II. My uncle has a large farm in the country. — He invited me to pay him a visit (νὰ ἐπισκεφθῶ αὐτόν) and I, of course, did not refuse this invitation. — I have spent my holidays with him, and have amused myself very much indeed. — Country life seems to me so agreeable, that I often wish to become a farmer too. — I will tell you, how I generally spent the day. — In the morning I got up very early, some times at five o'clock, and had generally a long stroll in the field before breakfast. — It gave me much pleasure, to see what the different people were doing. — Some were ploughing the field, others were mowing the grass on the meadow and others were sowing corn etc. — Every body was very busy (ἦτο πολὺ ἐνησχολημένος) the whole day. — The greatest pleasure to me was to take a ride on horseback with my uncle, which I did almost every day. — He has very good horses indeed, and most of them are very spirited. — We sometimes had a drive in his beautiful carriage to other villages, or to some of the other farmers. — I was very sorry, when the holidays were over (εἶχον παρῆλθαι) and I was obliged to return home (οἰκᾶδε). — My uncle has invited me again to spend my next holidays with him, and I hope my parents will allow me to go there again. —

Εἰκοστὸν ἔκτον θέμα. (TWENTY-SIXTH EXERCISE.)

Λέξεις. (WORDS.)

Πρόγευμα — *breakfast*, γεῦμα — *dinner*, δεῖπνον — *supper*.

ὁ ζωμός (comm. ἡ σούπα) — the soup, τὸ βώδιον (ψητόν) — the roast-beef, ἡ γεῦσις — the taste, ὁ (βραστός) πλακοῦς — the pudding, ὁ (τηγανίτης) πλακοῦς (comm. ἡ τηγανόπητα) — the pancake, τὸ ἀρτόκρεας (comm. ἡ κρεατόπητα) — the (meat) pie, τὸ φαγητόν — the dish, τὰ λάχανα (comm. τὰ λαχανικά) — the vegetables, προσφιλεῖς, ἀγαπητός — favourite, ἀρμόδιος — convenient, τρυφερός, μαλακός — tender, σκληρός — tough, δίδω, προβάλλω, προσφέρω — I help to, ἀλλάσσω — I change, μεταβάλλω, ἀλλοιώνω — I alter, ἐντελῶς ψητός (comm. καλοψημένος) — well done, ἀρκετός — sufficient, ἀρκούντως — sufficiently, διὰ τοῦτο, διὰ ταῦτα, ὥθεν — therefore.

I. Προγευματίσατε ἤδη; — Οὐχί, θὰ προγευματίσωμεν περὶ τὴν ὀγδόην ὥραν. — Ἡ ὑπὴρτρια (comm. δούλα) δὲν ἔθισεν ἔτι τὰς φιαλίδας καὶ ὑποφιαλίδας (the cups and saucers) ἐπὶ τῆς τραπέζης. — (Αὐτὴ) ἐτοιμάζει (makes) νῦν τὸν καφέ. — Ἡ χύτρα τοῦ καφέ εἶναι ῥυπαρά, ὅθεν πρέπει πρῶτον νὰ πλυθῇ (καθαρισθῇ). — Δὲν ὑπάρχει κανὲν χουλιάριον τεῖλου ἐν τῇ φιαλίδι μου. — Ὑπάρχει σάκχαρι ἀρκετὸν ἐν τῇ σακχαροθήκῃ; — Ἐὰν δὲν ὑπάρχῃ ἀρκετὸν ἐν αὐτῇ, εἶναι περισσότερον ἐν τῇ ἀποθήκῃ τῶν τροφίμων (ἐδωδίων). — Πεινῶ (εἶμαι πεινασμένος, ἔχω πείναν). — Θὰ ἦναι τὸ γεῦμα μετ' ὀλίγον ἔτοιμον; — Θὰ ἦναι ἔτοιμον μετὰ μίαν ὥραν. — Τί κρέας ἔχομεν διὰ τὸ γεῦμα; — ἔχομεν βώδιον (ψητόν). — Ἐχει καλῶς (This is good), ἀγαπῶ βώδιον μᾶλλον ἢ μοσχάρινον καὶ πρόβειον. — Τίνας εἰδους λαχανικά θὰ ἔχωμεν; — ἔχομεν μόνον γεώμηλα καὶ ἐρεβίνθους. — Ἀγαπῶ πολὺ προσφάτους ἐρεβίνθους (ν. φρέσκα φεβίθια). — Τὸ κρέας εἶναι ὀλίγον ἄψητον. — Δὲν ἀγαπῶ τὸ κρέας, ὅταν ἦναι πολὺ ὠμόν (ἄψητον). — Τὸ κρέας εἶναι πολὺ τρυφερόν. — Σκληρόν κρέας δὲν εἶναι ὑγιεινόν. — Ἡ ὑπὴρτρια πρέπει νὰ φέρῃ ἔτι ἓν ἄλλο τρυβλίον (comm. πιάτο) καὶ δύο μαχαίρια καὶ πηροῦνια. — Ἡμεῖς ἐσθίομεν (comm.

τρῶγομεν) τηγανίτας (comm. τηγανόπηταις) ἅπαξ τῆς ἑβδομάδος, ἀλλ' ἰσθίομεν πλακοῦντας (βραστούς) περίπου ἐκάστην ἡμέραν (comm. καθημέραν, καθημερινῶς). — Ἀγαπᾷς τοῦτον τὸν ζωμόν; — Θέλεις νὰ πῆς ἐν ποτήριον ζυθοῦ ἢ ἐν ποτήριον οἴνου; — Πρωτιμῶ ἐν ποτήριον ὕδατος.

II. When do you generally breakfast? — We always breakfast at seven o'clock. — Do you drink tea or coffee for breakfast? — No, we always have some milk and bread and butter; but my parents drink coffee or chocolate. — When do you dine? — We always dine at 3 o'clock. — Formerly we always dined at one o'clock, but that time was not convenient for Papa, therefore we have changed the time. — Well, what have we for dinner to day? — First we have some nice soup. — Do you like soup? — Yes, I like it very much. — I am very fond of soup. — May I help you to some soup? — Please, Madam. — What meat have we to-day? — I ordered a leg of mutton (ἐν μηρίον πρόβειον (comm. ἕνα μῆρι or ποδάρι πρόβειο) this morning, but the mutton not being good, the butcher has brought some veal. — I am not very fond of veal. — A nice piece of roast-beef is much more to my taste (πολλῷ μᾶλλον κατὰ τὴν γεῦσίν μου.) — It cannot be altered now; we must do now as we can. — This veal seems to be very tender. — Will you allow me to help you to another piece? — Thank you, I will trouble you for a small piece more. — No, thank you, I have had quite sufficient. — Will you not taste (δὲν θέλεις νὰ γευθῇς, νὰ δοκιμάσῃς) a slice of this ham? — A small piece, if you please. — You have no potatoes; allow me to help you to a few. — No, thank you, I am not very fond of potatoes; I will trouble you for a piece of bread. — Do you like the meat well done, or underdone? — Mutton and veal I always like well done, but beef, if it is not tough, I like a little underdone. — Tell the servant to bring us clean plates. — Now you must allow me to help you

to a piece of our pudding. — Please, Madam. — Pudding is my favourite dish. — I would rather lose the meat than the pudding. — Are you fond of pancakes? I like them very well, but I prefer a good pudding, or a pie. — Is supper ready? — It will be ready in a minute. — What shall we have for supper? — We have nothing but some cold meat, and bread and cheese. — That is quite sufficient. — I generally take only a slice of bread and butter, or a little bread and cheese. —

Εἰκοστὸν ἑβδομὸν Θέμα. (TWENTY-SEVENTH EXERCISE.)

Λέξεις. (WORDS.)

τὰ ζῶα — *the animals*, τὰ πτηνὰ (comm. τὰ πουλιὰ) — *the birds*.

ὁ ἀλέκτωρ, ὁ ἀλεκτρυὼν (comm. ὁ πετεινός) — *the cock*, ὁ νεοσσός, τὸ νεόττιον (v. τὸ πουλάκι) — *the chicken*, ἡ ἀλεκτορίς, ἡ ὄρνις (v. ἡ κόττα) — *the hen*, ὁ χήν (comm. ἡ χήνα) — *the goose*, ὁ χηνίδεὺς, τὸ χηνίον (comm. τὸ χηνόπουλον, τὸ χηνάκι) — *the gosling*, ἡ νήσσα (comm. ἡ πάπια) — *the duck*, ὁ κύκνος — *the swan*, ἡ περιστέρα (comm. περιστέριον) — *the pigeon*, ὁ πελαργός (v. τὸ λελέκι) — *the stork*, ἡ χελιδὼν (comm. τὸ χελιδόνι) — *the swallow*, τὸ στρουθίον (comm. ὁ σπουργίτης) — *the sparrow*, ὁ κορυθαλός — *the lark*, ἡ ἀηδὼν (comm. τὸ ἀηδόνι) — *the nightingale*, ὁ ψιδικὸς ὄρνις, τὸ κελαδοῦν πτηνόν — *the singing bird*, οἱ ὄρνιθες (comm. τὰ ὄρνιθια, τὰ πουλιὰ) — *the fowls*, τὰ πτερά (v. τὰ φτερά) — *the plumage*, τὸ πτερόν (v. τὸ φτερόν) — *the feather*, ἡ ἀμαξοστοιχία, ἡ ἀκολουθία — *the train*, ἡ οὐρά (v. ἡ νοῦρά) — *the tail*, ἡ γονή, τὰ νεόττια (v. τὰ πουλάκια) — *the brood*, ἡ λίμνη, τὸ ἕλος — *the pond*, ἡ νεοττία, ἡ καλιὰ (comm. ἡ φωλεὰ) — *the nest*, ὁ τόνος (μελικός) — *the tone*, τὸ βάμφος, τὸ βύγχος (v. ἡ μύτη) — *the bill*, ἡ βίβλος, τὸ ἔντομον — *the insect*, τὸ μέρος, τὸ μερίδιον — *the portion*, ἡ στέγη (comm. ἡ σκέπη) — *the roof*, ἐξωτερικός — *outward*, ἐλαφρὸς, ἀβρὸς, ταχὺς — *nimble*, εὐάρεστος, τερπνός — *delightful*, ἀστεῖος, γελοῖος, χαρίεις — *droll*, γυμνός — *naked*, κακός, φαῦλος, πονηρός, μοχθηρός — *wicked*, φωνῶ, ᾄδω (comm. λαλῶ) — *I crow*, ὑπερη-

φανεύομαι, σοβαρεύομαι — I strut, ἐγκαταλείπω, καταλείπω (v. ἀφίνω) — I leave, τιμῶ, ἐκτιμῶ — I value, κάθημαι, καθίζομαι — I sit, εὐρίσκω — I find, φυλάσσω, σώζω, προστατεύω (comm. ὑπερασπίζομαι) — I protect, φοβοῦμαι, ἐκπλήσσομαι — I frighten, συλλέγω, συναθροίζω, συνάγω (v. συνάζω) — I collect, τέρπω, εὐφραίνω — I delight, καταστρέφω, ἀνατρέπω (v. χαλνῶ) — I destroy, ἐκτείνω, προτείνω (comm. ἀπλόνω) — I stretch, διαμένω — I remain, δύναμαι, εἶμαι εἰς τίςιν — I am able, ὅμοῦ, ἅμα (v. μαζύ, ἀντάμα) — together, οὐδείς, οὐδεμία, οὐδέν (comm. κανείς, καμμία, κανέν, κανένας) — none, πολλοί, αἱ, ἃ — a great deal, τὸ ὧν (v. τὸ αὐτόν) — the egg.

I. Αἱ ὄρνιθές μας γεννῶσι (lay) περισσότερα ὥὰ ἢ ὅσα δυνάμεθα νὰ χρειαζώμεθα. — Ἐπωλήσατε ἥδη μερικά; — Μάλιστα, πωλοῦμεν μερικά ἐκάστην ἐβδομάδα (comm. καθ' ἐβδομάδα). — Ὁ κορυδαλὸς ἀνήκει εἰς τὰ πελαδοῦντα πτηνὰ. — Ἐν τῷ κήπῳ μας ὑπάρχει νεοσσιὰ (comm. φωλεὰ) μετὰ νεοσσῶν (v. με πουλάρια). — Συχνάκις βλέπομεν, ὅταν οἱ γονεῖς τρέφωσιν αὐτά. — Τὸ πρᾶγμα φαίνεται (it looks) πολὺ ἁστέιον. — Τὰ μικρὰ πάντα προβάλλουσι τοὺς μικροὺς λαιμούς των, ἀνοίγουσι τὸ μικρὸν φάμφος των τόσον ὅσον δύνανται, καὶ ἕκαστον δέχεται τὸ μερίδιόν του. — Αὐτὰ εἶναι σχεδὸν ὅλως γυμνά· ἔχουσι μόλις ὀλίγα πτερά. — Ἀλλ' ὅμως αὐξάνουσι πολὺ ταχέως καὶ θὰ δυννηθῶσι μετ' ὀλίγον νὰ πετῶσιν. — Μερικαὶ ἐκ τῶν περισσότερῶν μὲν ἔχουσι μικρὰ (πουλάκια) καὶ ἄλλαι ἔχουσιν ὥὰ (v. αὐγά). — Δὲν ἔχομεν ἀηδόνας ἐν τῷ κήπῳ μας. — Εἵχομεν ἀηδόνας τὸ παρελθὸν ἔτος, ἀλλὰ μερικά κακὰ παιδιὰ κατέστρεψαν τὴν νεοσσιάν των καὶ εὐθύς μετὰ ταῦτα αὐταὶ μᾶς ἐγκατέλιπον. — Οἱ κύκνοι, αἱ νήσσαι (v. αἱ πάπαις) καὶ αἱ χήνες δύνανται νὰ κολυμβῶσιν ἐπὶ τοῦ ὕδατος· τὰ πλεῖστα τῶν πτηνῶν περιίπτανται ἐν τῷ ἁέρι. — Ἐχουσιν αἱ ὄρνιθές σας νεόσσια; — Ὅχι ἀκόμη· ἀλλὰ μία ὄρνις ἐπωάζει (v. κλωσσάει) (sit) νῦν, μετὰ μίαν ἐβδομάδα, νομίζω, θὰ ἔχωμεν μικροὺς νεοσσούς. — Μία ὄρνις (v. κόττα) ἐπωάζει ἐπὶ ὧν νήσσης. — Ἐν πᾶσι τοῖς χωρίοις ὑπάρχουσι πολλὰ στρουθία καὶ χελιδόνες. — (Αὐταὶ) κτίζουσι τὰς νεοσσιὰς των ὑπὸ τὰς στέγας τῶν οἰκιῶν τῶν χωρικῶν. — Τὰ στρουθία δὲν εἶναι συνήθως ἀγαπητὰ

εἰς τοὺς χωρικοὺς, διότι τρώγουσι παρὰ πολὺ ἐκ τοῦ σίτου τῶν.

II. Have you fed the fowls already? — No, I am going to feed them now. — How many have you? — We have one cock and six hens. — The cock is crowing. — There he comes strutting along with his whole train behind him. — What a noble animal a cock is! — Look at his beautiful plumage! — The feathers are exceedingly pretty, especially on his neck and his tail. — The hens are not so pretty, but they are a great deal more useful; for they give us eggs every day. — We must not value things by their outward appearance. — There comes a hen with a whole brood of chickens (μεθ' ὅλων νεογνῶν or νεοσσῶν.) — Pretty little things! — How nimble they are! — Now the mother has found some food and calls her chickens together to eat it. — The great dog has frightened them. — Look, how the old hen collects them all under her wings (πτέρυγας) to protect them. — Have you also geese? — No, we have none; we are going to buy some goslings. — I like ducks better than geese. — My brother has a number of pigeons, and most of them are very pretty. — There is the pigeon-house (ὁ περισσερεών). — Do you like pigeons? — I am very fond of them; I like them better than any other birds. — Have you ever seen a swan? — Yes, my uncle has some in his pond; I have seen them often. — There is also a stork's nest on his barn. — Storks remain only as long as it is warm, when it gets cold they go to warmer countries. — Are there any nightingales in your garden? — Yes, there are several; some of them have nests here. — That must be delightful. — I think nothing can be sweeter than the tone (ὁ τόνος, τὸ μέλος) of a nightingale. — Singing birds are very useful animals; they not only delight our ears with their song, but also destroy a great many insects. —

Εικοστὸν ὄγδοον Θέμα. (TWENTY-EIGHTH EXERCISE.)

Λέξεις. (WORDS.)

τὰ ζῶα — *the animals* (συνέχεια — *continuation*).

ὁ ἰχθύς, τὸ ὀψάριον (v. τὸ ψάρι) — the fish, ὁ κυπρίνος — the carp, τὸ χριστόψαρον (ἢ φορέλλα) — the trout, ὁ λύκος (ἰχθύς) (v. ἡ σοῦρα) — the pike, ἡ μαινῆ, ἡ μαινίς — the herring, ἡ ἔγχελος (v. τὸ χέλι) — the eel, τὸ ὄστρεον (v. τὸ στρίδι) — the oyster, ὁ βάτραχος (v. ὁ βάτρακος, ὁ μπάκακας) — the frog, ὁ ὄφις (comm. τὸ φίδι) — the snake, ἡ μυῖα (comm. ἡ μύγα) — the fly, ἡ χρυσάλλις (comm. ἡ πεταλούδα) — the butterfly, ὁ κύνθαρς — the beetle, συλλογὴ κανθάρων — collection of beetles, ἡ λεπίς, τὸ λέπισμα — the scale, τὸ ὄστον (comm. τὸ κόκκαλον), ἡ ἀκανθα (v. τὸ ἀγκάθι) — the bone, ἡ μέλισσα (v. τὸ μέλισσι) — the bee, ἡ κυψελή (v. τὸ κρηνί) — the bee-hive, τὸ μέλι — the honey, ὁ κηρός, τὸ κηρίον — the wax, ὁ μύρμηξ (v. τὸ μυρμηγκί, ὁ μύρμηγκας) — the ant, τὸ ἐμβλημα, τὸ σύμβολον, ἡ εἰκών — the emblem, ἡ ἐργασία, ἡ φιλοπονία, ἡ ἐπιμέλεια — the industry, ὁ φόρτος, τὸ φορτίον (comm. τὸ φόρτωμα) — the load, ὁ χεῖμαρρος, ὁ ῥυάξ, τὸ ῥυάκιον (v. τὸ ποταμάκι) — the brook, ὁ θάμνος, τὸ θάμνιον (v. τὸ χαμόκλαδον) — the bush, ὁ σκώληξ (v. τὸ σκουλήκι) — the worm, πειρῶμαί τινας, ἐξετάζω, βασανίζω, δοκιμάζω — I try, αἰετώ (v. ψαρεύω, πιάνω ψάρια) — I fish, ἔρπω (comm. σύρομαι) — I creep, θεωρῶ, παρατηρῶ — I observe, βομβῶ (v. βοτῶ) — I hum, κοάζω, φωνάζω — I croak, ὄχληρς, θορυβώδης — troublesome, εὐχαρς, εὐχαριστημένος — pleased, δηλητήριος (comm. φαρμακερὸς) — poisonous, ἐπικίνδυνος — dangerous, εὐθνής — cheap, προθύμως, ἐπιμελῶς, φιλοπόνως — busily, πλήν, χωρς (comm. ἐκτός) — besides, οὐδόλως — in the least, μάλιστα, καὶ — even, ὑπό, ὀπίσω — back, ἴδιος — own, εἰ καὶ, ἄν καὶ — although.

I. Ποῦ συνέλαβες (v. ἔπιασες) τὰς ὠραίας ταύτας χρυσάλλιδας; — Συνέλαβον αὐτάς ταύτην τὴν πρωτὴν ἐν τῷ λειμῶνί μας. — Τὰ πτερά των εἶναι ἀκριβῶς ὡς τὰ τῶν μυιῶν, μόνον πολὺ μεγαλειτέρα. — Αἱ μυῖαι (v. μύγαις) εἶναι λίαν ὄχληρά ἐντομα. — Αἱ μέλισσαι εἶναι καὶ

ἐξοχὴν χρήσιμοι, διότι συλλέγουσι μέλι καὶ κηρὸν ἐκ τῶν ἀνθῶν. — Αἱ μέλισσαι καὶ οἱ μύρμηκες εἶναι τὸ σύμβολον τῆς ἐπιμελείας. — Ἄς υπάγωμεν (let us go) εἰς τὸν κήπον νὰ θεωρήσωμεν τὰς μελίσσας. — Ἐκεῖ υπάρχουνε πολλαὶ κυψέλαι. — Ἴδε, πόσον φιλόπονοι εἶναι αἱ μέλισσαι. — Μερικαὶ ἵπτανται εἰς τὴν πεδιάδα νὰ λάβωσι μέλι τῇ κηρὸν, ἀλλὰ ἐπιστρέφουσιν (come back) μετὰ βαρέος φορτίου. — Πόσον φιλοπόνως βομβοῦσιν ἐξ ἑνὸς εἰς ἕτερον ἄνθος. — Ἐάν ἴδῃς κομπούς τινας κανθάρους, παρακαλῶ, δός μοι αὐτούς. — Ἔχω μίαν συλλογὴν κανθαράων. — Οἱ σκώληκες εἶναι δυσάρεστα ζῶα· οὐδέποτε ἀγαπῶ νὰ λάβω αὐτούς εἰς τὰς χεῖράς μου. — Αὔριον θὰ ἀλειύσωμεν (γ. θὰ ψαρέψωμεν)· ἐλπίζω ὅτι (comm. νὰ) θὰ συλλάβωμεν (γ. θὰ πιάσωμεν) πολλὰ ὀψάρια. — Οἱ λύκοι (λυκόψαρα) ἔχουσι πολλὰς μικρὰς ἀκάνθας. — Εἶναι τα ὄστρεα νῦν ἀκριβὰ; — Μάλιστα, εἶναι ἔτι ἀκριβὰ, μετ ὀλίγον ὅμως θὰ ᾔναι εὐθηνότερα. — Οἱ βάρταχοι συνήθως κοάζουσιν, ὅταν θὰ βρέξῃ.

II. Have you been fishing to-day? — Yes, we have been fishing the whole afternoon, but have caught only a few pike. — There are very few fish in this pond. — I think there must be some eels, it seems to be the very place (ἡ ἀκριβὴς θέσις) for eels. — In that brook are some trout; shall we try if we can catch a few? — These carps are very large; are they out of your own pond? — Yes, they are; we have them still larger. — Carps have very large scales. — Do you like fish? — Yes, I like them well enough, but I am not at all pleased with their bones; they are very disagreeable and troublesome. — What other animals live in water besides fish? — Frogs and also some snakes. — Snakes that live in water are called water-snakes (ὄφεις τῆς θαλάσσης) and the others, land-snakes (ὄφεις χειρσαῖοι). — Most of the snakes are poisonous. — They generally creep about in bushes and in the grass on the meadows, and are sometimes very dangerous. — Are frogs also poisonous? — No, not in the least, although a great many people are

frightened of them. — They are even eaten by some people, and are said to taste very beautifully. — Few people like oysters, when they eat them for the first time. —

Εικοστὸν ἔννατον Θέμα. (TWENTY-NINTH EXERCISE.)

Λέξεις. (WORDS.)

τὸ ἀνθρώπινον σῶμα (συνέχεια) — *the human body*
(*continuation*). See Exercise 10. above.

τὸ πρόσωπον — *the face*, ἡ ὄψις, ἡ ὄρασις — *the sight*, ἡ παρὰ (v. τὸ μάγουλον) — *the cheek*, τὸ χεῖλος — *the lip*, ὁ πώγων, τὸ γένειον — *the beard*, ὁ λάρυγξ, ὁ λαίμος — *the throat*, ὁ ὤμος — *the shoulder*, τὸ στῆθος — *the chest*, ἡ γλῶσσα — *the tongue*, ὁ ἄγκων (v. ὁ ἄγκωνας) — *the elbow*, τὸ γόνυ (gen. -ατος) — *the knee*, ἡ καρδία — *the heart*, ὁ δάκτυλος τοῦ ποδὸς — *the toe*, ὁ ὄνυξ (v. τὸ νύχι) — *the nail*, ἡ γνώμη, ἡ ἐννοια — *the sense*, ἡ σαγών — *the jaw*, ἡ γνάθος (v. τὸ πηγούνιον) — *the chin*, τὸ χρῶμα (ἡ χροιά) τοῦ προσώπου — *the complexion*, ὁ νῶτος, τὸ νῶτον — *the back*, ἡ αἰτία, τὸ πρᾶγμα — *the matter*, τὸ ἄλγος, ἡ ἀλγηδὼν (comm. ὁ πόνος) — *the pain*, ὁ Κύριος — *the gentleman*, ὁ φόβος, ἡ ἐκπληξις — *the fright*, ἡ δίψα — *the thirst*, ἡ ὀδονταλγία (v. ὁ πονόδοντος) — *the tooth-ache*, ἡ κεφαλαλγία (comm. ὁ κεφαλόπονος) — *the head-ache*, ἡ ὠταλγία — *the ear-ache*, ὁ ψιττακός (v. ὁ παπαγάλος) — *the parrot*, τὸ κρύος — *the cold*, πάσχω ὑπὸ ψύχους (v. κρυόνω, παίρνω κρύος) — *I catch cold*, φυλάττω, κρατῶ — *I keep*, τρέχω — *I run*, πίπτω — *I fall*, βλάπτω, τραυματίζω (comm. πληγόνω), παραβαίνω — *I hurt*, ἀναγινώσκω (v. διαβάζω) — *I read*, αἱμάσσω (comm. αἱματόνω) — *I bleed*, πιέζω, θλίβω — *I pinch*, καλύπτω — *I cover*, φλυαρῶ, ἀδολεσχω — *I chatter*, πελιδνός (v. χλωμός) — *pale*, ἡρετισμένος — *inflamed*, τὸ τραῦμα, ἡ πληγὴ — *the sore*, τετραυματισμένος (comm. πληγωμένος) — *sore*, σαφής, ἑναργής, φωτεινός (comm. ἀναιχτός) — *light*, ξηρός — *dry*, ἀλγεινός, ὀδυνηρός, λυπηρός — *painful*, σοβαρός, ὑπερήφανος, ἄκαμπτος, ἀκίνητος, τραχύς — *stiff*, οὖλος, ἐλικοειδής (v. σγουρός, κατσαρός) — *curly*, δις (comm. δύο φορές) — *twice*.

I. Ἡ ῥίς μου (γ. ἡ μύτη μου) αἵματόνει. — (Αὐτὴ) ἡμάτωσεν ἤδη δις τὴν πρῶταν ταύτην. — Θέλετε νὰ μοι δώσητε ἓν καθαρὸν ξινόμακτρον; — Ὁ ἀδελφός μου πολ- λάκις (συνῆκις) ἔχει ἄλγος (comm. πόνον) τῶν ὠτων του (γ. εἰς τὰ αὐτιά του). — Λέγει ὅτι ἡ ὠταλγία εἶναι χεῖ- ρων τῆς ὀδονταλγίας. — Ἐρυθρὰ (comm. κόκκινα) χεῖλη καὶ καθαροὶ λευκοὶ ὀδόντες (γ. καὶ παστρικά ἄσπρα ὀόν- τια) εἶναι τὰ μέγιστα κοσμήματα τοῦ στόματος. — Ὁ πῶγων τοῦ Κυρίου τούτου καλύπτει σχεδὸν ὅλον τὸ πρόσ- ωπον. — Ἡ Κυρία αὕτη δὲν εἶναι ἀκριβῶς ὠραία, ἀλλ' ὕμως (but) ἔχει λίαν ὠραίαν χροιάν τοῦ προσώπου. — Ὅποτεν (ὁσάκις, whenever) πάσχω ὑπὸ ψύχους (γ. κρύου), αἰσθάνομαι ἄλγος ἐν τῷ στηθί μου (comm. εἰς τὸ στηθός μου). — Πρέπει νὰ ἔχω νέα (γ. καινούργια) ὑποδήματα· τὰ παλαιὰ εἶναι τύσον στενὰ, ὥστε πιέζουσι τοὺς πόδας μου καὶ ἰδίως τοὺς δακτύλους. — Χθὲς ἔπε- σον ἐπὶ τῶν γονάτων μου, καὶ νῦν ταῦτα εἶναι ὅλως ἀκί- νητα. — Ἐχουσιν αἱ ἀδελφαὶ σου ξανθὴν ἢ καστανόχρουν κόμην; — Πᾶσαι ἔχουσι κόμην καστανόχρουν καὶ μέλανας ὀφθαλμούς. — Τὸ παιδίον ἔπесεν ἐπὶ τῶν νῶτων του (γ. ἀνάσκελα). — Ἐκοψα τὸν δάκτυλόν μου, ἴδε πῶς αἱμάσ- σει. — Ὁ Ἰάσων ἔχει σκληρὰν καὶ τραχεῖαν κόμην (γ. μαλλιά), ἀλλ' ὁ ἀδελφός του ἔχει μαλακὴν καὶ ἐλικοειδῆ. — Δειξόν μοι τὴν σιαγόνα σου, τὸ μέτωπόν σου καὶ τὰς παρειάς σου (γ. τὰ μάγουλά σου)· ποῦ εἶναι τὸ στηθός σου, ὁ δεξιὸς ἄγκων σου, ὁ ἀριστερὸς ἀντίχειρ σου (μέγας δάκτυλος), ὁ δεξιὸς ὤμος σου καὶ λοιπά;

II. How is it that your cheeks are so pale? — Are you unwell? — No, I am quite well, my cheeks are never very red. — The face is the principal part of the human body. — What is the matter with your eyes? — They are a little inflamed. — I caught cold in the last wind. — I also have pain in my left shoulder, and I fear, I am going to have a sore throat. — That gentleman has light hair, but a dark beard. — I am exceedingly thirsty; my lips and tongue are quite dry with thirst (ἔνεκα δίψης.) — You must have your hair cut,

it is a great deal too long. — You look quite a fright. — Do not put your elbow on my copy-book. — You must keep your hands cleaner, look, how dirty your fingers and your nails are. — When I ran over the street, I fell and hurt my knee. — It is very painful just now. — Man has five senses: (*αἰσθήσεις*): the sense of seeing, of hearing, of tasting, of smelling and of feeling. — Have you ever had the tooth-ache? — No, but I often have a very bad head-ache. — For several days I have had some pain in my chest; if it does not get better, I must send for the doctor. — Hold your tongue; you chatter like a parrot. — Your heart does not feel what your tongue is saying. — My sight is getting very bad. — I cannot read by candle-light at all. —

Τριακοστὸν Θέμα. (THIRTIETH EXERCISE.)

Λέξεις. (WORDS.)

ἐπανάληψις — *repetition*.

ἡ ποινὴ, ἡ τιμωρία — the punishment, ἡ προσοχὴ — the attention, ἡ ἐπιμέλεια — the diligence, ἡ ἀσθένεια, ἡ ἀρρώστια — the illness, ὁ ἐξαδελφος, ἡ ἐξαδέλφη — the cousin, ὁ ἱατρὸς — the physician, ὁ ἀσθενής, ὁ ἄρρωστος — the patient, ὁ διδάσκαλος — the teacher, ὁ μαθητὴς, ὁ ὑπότροφος, ὁ λόγιος — the scholar, τὸ σφάλμα, τὸ ἀμάρτημα — the mistake, πᾶς τις, ἕκαστος — everybody, ἀποφεύγω — I avoid, ἀντιγράφω — I copy, εἶμαι ἄξιος — I deserve, δυστυχής — unhappy, βραδὺς (v. ἀργός) — slow, δυσηρεστημένος — discontented, θερμός — hot, ἄτακτος — naughty, ἀρμόδιος, πρέπων, προσήκων — proper, αὐστηρὸς — severe, ἀπρόσεκτος — inattentive, καλῶς, κομψῶς — nicely, τὸ λιθόστρωτον — the pavement, ἡ πρόσοψις, ἡ ἄποψις, τὸ θέαμα, ἡ γνῶμη — the view, ἡ ἀτραπὸς, ἡ δίοδος (v. τὸ μονοπάτι) — the foot-path, ἡ ὁδός, ἡ πορεία — the road, ὁ πεζὸς, ὁ ὀδίτης, ὁ ὁδοιπόρος — the foot-passenger, ὁ χειμὼν — the winter, τὸ θέρος (comm. τὸ καλοκαίριον) — the summer, τὸ ἔαρ (comm. ἡ ἀνοιξίς) — the spring, τὸ φθινόπωρον — the autumn, ὁ κάτοικος — the inhabitant, ἐπεθύμουν — I should like, ὀπτῶ (comm. ζυμόνω, ψήνω) — I bake,

ἀποθνήσκω, τελευτῶ — I die, καταστρέφω, διαφθείρω — I spoil, ζωοποιῶ, ζωογονῶ, ἀναζωογονῶ — I enliven, εὐρύς, πλατύς — wide, broad, στενός, στενόχωρος — narrow, περιέχων, περιβάλλων, περιεκείμενος — surrounding, περίφοβος, περιδεής — afraid, δέμνωνος — wanting, βολερός, κατηφής, σκυθρωπός — dull, εὖπορος — wealthy, ὑγρός, νοτερός (v. βρεγμένος) — wet.

I. Δὲν δύναμαι ἔτι νὰ φάγω τοῦτον τὸν ζωμόν (comm. τὴν σοῦπαν). εἶναι ἔτι λίαν θερμός. — Πρῶτερον ἡδυνάμην νὰ τρώω πολὺ θερμότερας τροφὰς ἢ νῦν. — Ἡμεῖς πάντες ἐπεθυμοῦμεν νὰ περιπατήσωμεν ταύτην τὴν πρωτὴν, ἀλλὰ δὲν μᾶς ἐπετρέπετο (but we were not allowed), διότι ὁ καιρὸς ἦτο πολὺ κακός. — Ὁ ἱατρός δὲν ἤθελε νὰ ἐπισκεφθῇ τὸν ἀσθενῆ, διότι ἡ ἀσθένεια δὲν ἦτο ἐπικινδυνός. — Ἡδύνασο νὰ ἀναγινώσκης, ὅτε ἦσο (v. ἦσουν) ἔξ ἐτῶν τὴν ἡλικίαν; — Ἡδυνάμην νὰ ἀναγινώσκω καὶ νὰ γράφω, ὅτε ἦμην (v. ἦμουν) πέντε ἐτῶν τὴν ἡλικίαν. — Ὁφείλον νὰ ἀντιγράψω ὅλα τὰ θέματα μου, διότι εἶχον κάμει παρὰ πολλὰ σφάλματα. — Ὁ διδάσκαλος ἦτο λίαν δυσηρεστημένος ἐκ τῆς ἐργασίας μου. — Ἐλαβον μίαν αὐστηράν τιμωρίαν. — Ἡδύνασο νὰ ἀποφύγῃς τὴν ποινὴν ταύτην διὰ τῆς προσηκούσης προσοχῆς καὶ πλείονος ἐπιμελείας. — Ὀκνηροὶ καὶ ἀπρόσεκτοι μαθηταὶ εἶναι ἄξιοι αὐστηρᾶς ποινῆς. — Δὲν ἡδυνάμην νὰ κοιμηθῶ τὴν παρελθοῦσαν νύκτα, διότι εἶχον σφοδρὰν (violent) ὀδονταλγίαν. — Ἡ ὀδονταλγία (comm. ὁ πονόδοντος) εἶναι λίαν δυσάρεστος ἀσθένεια· (αὐτὴ) καθιστᾷ (makes) ἕκαστον λίαν δυστυχῆ.

II. Ἡ μήτηρ μου ἤθελε χθὲς νὰ ζυμώσῃ ἄρτον (v. ψωμί), ἀλλὰ δὲν ἡδύνατο νὰ λάβῃ ἄλευρον (v. ἀλεύρι). — Τὰ παιδία δὲν ἔπρεπε νὰ παίξωσιν ἐν τῷ κήπῳ, διότι ἦτο πολλὴ ὑγρασία καὶ ψύχος. — (Αὐτὰ) δύνανται νὰ περιπατήσωσιν αὐρίον; — Μάλιστα, δύνανται, ἐὰν ὁ καιρὸς ᾔναι ὥραιος. — (Αὐτὰ) ἡδύναντο μάλιστα νὰ ἐξέλθωσι τοῦτο τὸ ἀπόγευμα, ἐὰν δὲν εἶχον νὰ ἐργασθῶσι τόσον πολὺ. — Ἡμεῖς ἠθέλομεν ἐξέρχεσθαι (θα ἐξηρχόμεθα) συχνότερον, ἐὰν εἶχομεν καλλιτέρας ὁδοὺς. — Ἐφυτεύσατε ἤδη τοὺς ἐρεβίνθους καὶ φασιόλους σας (v. τὰ ρεβίθια

καὶ φασούλια σας); — Οὐχί, 'οὐχί ἔτι, ὁ κηπουρὸς θὰ ἐφύτευε (ἤθελε φυτεύσει) αὐτοὺς τὴν προσεχῇ ἐβδομάδα, ἐὰν δὲν ἦτο τόση ὑγρασία (so wet) ἐν τῷ κήπῳ μας. — Πρέπει νὰ περιμεινῶμεν, ἕως ὅτου γείνηται περισσότερα ξηρασία (till it will be drier). — Ἦθελον καταστραφῇ (θὰ κατεστρέφοντο), ἐὰν ἠθέλομεν φυτεύσει αὐτοὺς τῶρα. — Φορῶ πάντοτε μάλλινα (woolen) περιπόδια χειμῶνα καὶ θέρος. — Τὸ θέρος ἐπεθύμουν νὰ φορῶ βαμβάκινα περιπόδια, ἐὰν οἱ γονεῖς μου ἤθελον μοὶ ἐπιτρέψει τοῦτο, διότι πρέπει νὰ ἦναι πολλὰ ἀναγκητικώτερα καὶ εὐαρεστοτέρα. — Ἦθέλετε ἔχει περισσότερα πτηνὰ ἐν τῷ κήπῳ σας, ἐὰν δὲν ἠθέλετε καταστρέφει πάντοτε τὰς νεοσσίας των. — Τὰ κελαδοῦντα πτηνὰ μᾶς ἐγκαταλείπουνσι (ἐγκαταλείπουσιν ἡμᾶς) τὸ φθινόπωρον καὶ ἐπανερχονται τὸ ἔαρ. — Δὲν ἠθέλετε ἀγαπᾶ ὡραία ὠδικὰ πτηνὰ ἐν τῷ κήπῳ σας; — Ἡ πόλις αὕτη θὰ ἦτο (ἤθελεν εἶσθαι) λίαν μελαγχολικὴ (κατηφής), ἐὰν δὲν εἴχομεν στρατιώτας νὰ ἀναζωογονῶσιν αὐτὴν ὀλίγον. — Οἱ κάτοικοι τῆς πόλεως αὐτῆς θὰ ἦσαν εὐπορώτεροι, ἐὰν ἦσαν ἐπιμελέστεροι. — Δὲν ἠθέλες τιμαρρηθῇ τόσον συχνάκις, ἐὰν ἐμάνθανες τὸ μάθημά σου καλλίτερον. — Δὲν θὰ ἦσαν οἱ ἀνθρώποι εὐτυχέστεροι, ἐὰν ἦσαν μᾶλλον εὐχαριστημένοι;

I. Can your little brother run now? — Yes, he runs now very nicely; but he could not run, when he was two years old. — He began very late. — You may play in the garden, when you have finished your exercise. — You might have finished it by this time; you are too slow over your work. — I called my cousin several times, and although he heard me, he would not come. — He is sometimes very naughty and disobedient. — The children were so tired, that they could not walk any longer; I was therefore obliged to take a carriage. — Why did you not go to the theatre last night? — I was not allowed. — I was obliged to write my exercise again, having made so many mistakes. — Why have you not watered your flowers? — I could not, because the gardener was using the watering-can the whole even-

ing. — I will water them to-morrow morning. — First I would not take a walk this afternoon, because I had no one to go with me, and afterwards I was not allowed to go out, because it was so windy and rainy (ἦτο πολὺς ἄνεμος καὶ βροχή). —

II. The streets of this town are very straight; but I should like them much better, if they were wider. — The whole town would be much prettier, if the streets were not so narrow. — The pavement is good enough, only a foot-path for the foot-passengers is wanting. — It is too small a town; I should not like to live in it. — I would rather live in a village. — You would not like to live here either (Δὲν θὰ εὐχαριστεῖσο λοιπὸν νὰ ζῆς ἐνταῦθα); should you? — Perhaps not, but I should prefer this place to a village. — Is this town a fortress? — No, it is not a fortress, but here are several regiments of soldiers. — Which are the most remarkable buildings? — The town-hall and the exchange. — One of the churches has a very high steeple; if you like, we will go up to have a view of the town and the surrounding country (μὴν πρόσοψιν τῆς πόλεως καὶ τῆς περικειμένης χώρας). — Look, how dark the sky is getting! — I fear we shall have rain before we come home. — A black cloud is coming over (ἐπέχεται); it looks as if it were going to hail. — We have not had any rain for a month. — The gardens and fields are exceedingly dry; if it does not rain soon, all the plants will die. — It would rain, if we had not always such a cold wind. — I should like to have a thunderstorm; I like a thunderstorm, particularly if it is not near. — I know, my mother and sisters would not like it; they are always afraid, when there is a thunderstorm. —

Οἰκογενειακαὶ ἐπιστολαὶ — FAMILY LETTERS.

1. Ὁ Γεώργιος πρὸς τὴν ἀδελφὴν τοῦ Ἰωάνναν
(Jane.)

Ἐν Λονδίῳ, τῇ 15ῃ Ἰανουαρίου, 1885.

Ἀγαπητὴ Ἰωάννα,

Ἦρξαι εἰς τὴν πόλιν σου μετὰ διαμονὴν μιᾶς ἐβδομάδος ἐν τῷ σχολείῳ· ὅθεν πληρῶ νῦν τὴν ὑπόσχεσίν μου. Γνωρίζω ἤδη ὅλα τὰ ὀνόματα τῶν παιδίων, ἃν καὶ οὗτοι, ἐξαιρουμένου τοῦ μικροῦ ἀδελφοῦ τοῦ Καρόλου Ἐδουάρδου, μοι ἦσαν ὅλως ξένοι. Ὑπάρχουσι πλέον τῶν εἰκοσι παιδίων· ἔρχονται δὲ ἐν τῇ πλατείᾳ τῶν παιγνιδίων μερικὰ διασκεδαστικὰ παιγνίδια.

Περιπατοῦμεν (ἐξερχόμεθα εἰς περίπατον) συχνάκις, ἰδίως κατὰ τὰς παύσεις (σχολὰς) ἡμισείας ἡμέρας, ἢ μετὰ τοῦ ἰδίου διδασκάλου ἢ μετὰ τοῦ βοηθοῦ. Ἐνίοτε μεταβαίνομεν (πηγαίνομεν) εἰς τὸν λόφον τῶν ἡρανθέμων, ὅπου ὅθεν τις ἔχει μίαν ὡραίαν πρόσοψιν τοῦ Λονδίνου καὶ τῆς πέριξ χώρας, συχνότερον ὁμως εἰς τὰς πλησίον τοῦ σχολείου πεδιάδας.

Χθὲς ἐδείχθη πρῶτος τῆς τάξεώς μου (εἰς τὴν τάξιν μου) ἐν τῇ γεωγραφίᾳ. Παρακαλῶ, λέγε εἰς τὴν μητέρα, ὅτι ἐπεθύμουν νὰ ἔλθῃ ἐντὸς ὀλίγου νὰ μὲ ἐπισκεφθῇ.

Διαμένω, ἀγαπητὴ ἀδελφή,

ὁ ἀγαπῶν σε ἀδελφός

Γεώργιος.

μετὰ διαμονὴν μιᾶς ἐβδομάδος ἐν τῷ σχολείῳ, after I have been one week a school. — ἐξαιρουμένου , except. — ἐν τῇ πλατείᾳ τῶν παιγνιδίων, in the playground. — διασκεδαστικὰ, amusing. — παιγνίδια, games. — παύσεις ἡμισείας ἡμέρας, half-holidays. — μετὰ τοῦ ἰδίου διδασκάλου, with the teacher himself. — εἰς τὸν λόφον τῶν ἡρανθέμων, in the Primrose-hill. — πρόσοψιν, view. — ἐδείχθη πρῶτος τῆς τάξεώς μου, I became the first of my class. — ὁ ἀγαπῶν σε, your affectionate.

2. Ἡ Ἰωάννα πρὸς τὸν Γεώργιον.

Ἐν Λιβερπούλῃ, τῇ 8ῃ Ἀπριλίου, 1885.

Ἀγαπητέ μοι Γεώργιε,

Ἡ ἐπιστολή σου παρέσχεν εἰς ἡμᾶς ὅλους (εἰς ὅλους μας) μεγάλην χαράν. Δεικνύεις ὅτι συμμορφοῦσαι πρὸς τὰς διατάξεις καὶ τὰς ὑποχρεώσεις τοῦ σχολείου, ὥς ἐὰν ἦσο αὐτοῦ ἤδη ἕν ἔτος.

Ὁ πατὴρ λέγει, ὅτι θὰ σὲ ἐπισκεφθῇ, ὅτε σὺ ἤκιστα τοῦτο περιμένεις. Εἶναι δὲ νῦν εὐκόλον εἰς αὐτὸν νὰ ἔλθῃ πρὸς ἐσέ, καθ' ὅσον ὁ νέος σιδηρόδρομος εἶναι νῦν τετελεσμένος, ὅστις θὰ ἀφήσῃ αὐτὸν ἐν τῷ σταθμῷ, ὁ ὁποῖος εἶναι πλησίον τοῦ σχολείου σου. Ἐκεῖθεν λεωφορεῖα θὰ μεταφέρωσιν (θὰ μετενέγκωσιν, θὰ μεταβιβάσωσιν) αὐτὸν εὐκόλως εἰς αὐτὸ τὸ κτίριον τοῦ σχολείου. Ἡ μήτηρ λέγει, ὅτι εἶσαι καλὸν παιδίον (γ. καλὸ παιδί), διότι κατέστης ὁ πρῶτος τῆς τάξεώς σου. Αὐτὴ εἰκάζει (συμπεραίνει, νομίζει), ὅτι (σὺ) θὰ τελειώσῃς τὴν μικρὰν γεωγραφίαν μετ' ὀλίγον· ὥστε μετὰ ταῦτα ὁ Κύριος Ἀμβρόσιος θὰ προμηθεύσῃ μίαν ἄλλην μεγαλειτέραν δι' ἐσέ.

Χαίρομεν μανθάνοντες ὅτι ἐξέχεσθε συχνάκις διὰ νὰ ἀπολαύσῃτε τὸν καθαρὸν ἀέρα. Τοῦτο θὰ σὲ καταστήσῃ (κάμνῃ) ὑγιᾶ καὶ ῥωμαλέον. Ἐὰν ἐχῇς ἀνάγκην πράγματις τιος, εἰδοποίησόν μας (ἡμᾶς). Πάντοτε ὅμως τοῦλάχιστον κατὰ δεκαπενθήμερίαν πέμψον πρὸς ἡμᾶς μίαν ἐπιστολήν (γ. στείλῃ μας ἓνα γράμμα). Μετ' ὀλίγον θὰ ἔλθωμεν νὰ σὲ ἐπισκεφθῶμεν, ἀλλὰ πρὸς τὸ παρὸν δὲν πρέπει ἀκόμη νὰ μᾶς περιμένῃς, διότι ἡ μήτηρ (γ. ἡ μη-

παρέσχεν εἰς ἡμᾶς, gave us. — Δεικνύεις ὅτι συμμορφοῦσαι, You seem to fall in with — διατάξεις καὶ ὑποχρεώσεις, plans and duties. — καθ' ὅσον, as. — ὅστις θὰ ἀφήσῃ αὐτὸν, which will put him down. — ἐν τῷ σταθμῷ, in the station. — λεωφορεῖα, omnibuses. — κατέστης, you have been. — εἰκάζει, supposes. — θὰ προμηθεύσῃ, will procure. — χαίρομεν μανθάνοντες, we are glad to hear. — διὰ νὰ ἀπολαύσῃτε, in order to enjoy. — Ἐὰν ἐχῇς ἀνάγκην, if you want. — εἰδοποίησόν μας, let us know. — πάντοτε ὅμως τοῦλάχιστον, but by all means at least. — κατὰ δεκαπενθήμερίαν, every fortnight. — μετ' ὀλίγον, soon. — πρὸς τὸ παρὸν, for the present. — δὲν πρέπει ἀκόμη, you must not yet. —

τέρα) νομίζει καλλίτερον νὰ ἀναβάλῃ τὴν ἐπίσκεψιν. "Ολοι στέλλομεν εἰς ἐσὲ ἑγκαρδίους ἀσπασμούς.

Ἡ ἀγαπῶσά σε ἀδελφὴ
Ἰωάννα.

νὰ ἀναβάλῃ, to postpone.

3. Ὁ Ἐδουάρδος πρὸς τὸν πατέρα του.

Ἐν Ἐτωνα, τῇ 18ῃ Μαρτίου, 1885.

Σεβαστέ μοι πάτερ,

Μετὰ ἀμαξοδρομίαν εὐάρεστον ἐπὶ τοῦ μεγάλου βορείου σιδηροδρόμου ἐν μιᾷ ἀμάξῃ δευτέρας τάξεως ἀφίχθην ἐν ταῦθα (comm. ἔφθασα ἐδῶ) περὶ τὴν τετάρτην ὥραν μ. μ. (μετὰ μεσημβρίαν), ἀπὸ δὲ τοῦ σταθμοῦ μέχρι τῆς οἰκίας τοῦ διδάκτορος Κυρίου Πατρικίου εἶναι περίπου τρία ἀγγλικά μίλια. Ἐγείνα δεκτὸς μετὰ μεγάλης καλωσύνης παρὰ τῆς οἰκογενείας. Εὖρον ὅτι ὀλίγοι μόνον ἐκ τῶν παίδων ἔχον ἐπανελθεῖ, οἱ δὲ πλείστοι ἐξ αὐτῶν περιμένονται νὰ ἐπιστρέψωσι ταύτην τὴν ἐβδομάδα ἢ ἐν ἀρχῇ τῆς προσεχούσης. Πλὴν ἐμοῦ ἦλθον ἥδη καὶ πέντε νέοι ὑπότροφοι.

Ὁφείλω νὰ ὁμολογήσω, ὅτι ἤμην λίαν καταβεβλημένος (κατηφής, μελαγχολικός) ὅλην τὴν ἐσπέραν, καθ' ὅσον δὲν ἠδυνάμην νὰ ἀπομακρύνω τὰς σκέψεις μου ἀπὸ τοῦ πατρικοῦ μου οἴκου, ἀφ' ὧλων τῶν προσφιλῶν συγγενῶν αὐτόθι καὶ ὧλων τῶν τέρψεών μου, τολμῶ δὲ νὰ εἶπω (ἐὰν μοι ἐπιτρέπῃται νὰ ἐκφρασθῶ οὕτω), ὅτι ἔκλαιον καθ' ὕπνον. Ἐπειδὴ ὁμως ὑπεσχέθην ὑμῖν (σὰς ὑπεσχέθην), ὅτι θὰ ᾔμαι ἐπιμελής ἐν τῇ ἐξακολουθήσει τῶν μελετῶν

Ἐν Ἐτωνα, Eton. — ἀμαξοδρομίαν, ride. — βορείου σιδηροδρόμου, Northern Railway. — ἀμάξῃ δευτέρας τάξεως, second-class carriage. — ἔγείνα δεκτὸς, I was received. — ὑπότροφος, pupils (boarders). — πλὴν ἐμοῦ, besides myself. — ὀφείλω νὰ ὁμολογήσω, I must confess. — καταβεβλημένος, dull. — νὰ ἀπομακρύνω, to divert. — πατρικοῦ, parental. — τολμῶ δὲ νὰ εἶπω, I dare say. — ἐὰν μοι ἐπιτρέπῃται νὰ . . . , if I am allowed to . . . — ἐν τῇ ἐξακολουθήσει, in the pursuit. —

μου (σπουδῶν μου), διὰ τοῦτο πρέπει (ὀφείλω) νὰ προσπαθήσω νὰ καταβάλω (νὰ ὑποτάξω) τὰ αἰσθηματά μου καὶ νὰ ἀντικαταστήσω τὴν ἀπώλειάν μου διὰ συχνῆς ἀλληλογραφίας.

Ἡ θέσις τῆς οἰκίας εἶναι ἀρκούντως εὐάρεστος, ἡ δὲ περὶ αὐτὴν χώρα πιθανὸν νὰ μᾶς παράσχη εὐάρεστους τινὰς περιπάτους. Ἡ πρώτη κωδωνοκρουσία διὰ τὸ γεῦμα ἤχησεν· ὥστε θὰ ἐγκαταλίπω (θὰ ἀφήσω) τὰ περαιτέρω, ἕως ὅτου γράψω πάλιν πρὸς ὑμᾶς. Παρακαλῶ, ἀσπάσθητι τὴν μητέρα, τοὺς ἀδελφούς καὶ τὰς ἀδελφάς μου.

Διατελῶ ὦν, σεβαστέ μοι πάτερ,

ὁ εὐπειθὴς υἱός σου E.

πρέπει νὰ προσπαθῶ, I must endeavour. — νὰ καταβάλω, to repress. — νὰ ἀντικαταστήσω, to make up, to replace. — ἀλληλογραφία, correspondence. — ἡ δὲ περὶ αὐτὴν χώρα, the surrounding country. — πιθανὸν νὰ μᾶς παράσχη, is likely to afford us. — ἡ πρώτη κωδωνοκρουσία ἤχησεν, the first bell has been ringing. — ὡς ἐγκαταλίπω τὰ περαιτέρω, I will leave further particulars. — ἕως ὅτου γράψω, till I shall write. — παρακαλῶ, ἀσπάσθητι, please give my love. — διατελῶ ὦν, I remain. — ὁ εὐπειθὴς υἱός σου, your dutiful son.

4. Ὁ Θωμᾶς πρὸς τὴν μητέρα του.

Ἐν τῇ Σχολῇ Οὐελλιγκτῶνος, τῇ 22ᾳ Μαΐου, 1885.

Σεβαστή μοι μητέρα,

Λέχθητι, παρακαλῶ, τὰς πολλὰς μου εὐχαριστήσεις διὰ τὸ εὐαπόδεκτον δῶρον, τὸ ὁποῖον (ὅπερ) τὴν παρελθούσαν ἐβδομάδα παρὰ σοῦ ἔλαβον. Τὰ γαλλικὰ καὶ γερμανικὰ βιβλία ἦσαν ἀκριβῶς ἐκεῖνα, τῶν ὁποίων εἶχον ἀνάγκην. Διαλέγομαι (ὁμιλῶ) νῦν γαλλιστὶ μετ' ἀνεκτῆς εὐχερείας καὶ δύναμαι νὰ ἀναγινώσκω καὶ νὰ μεταφράζω καὶ γερμανιστὶ.

Ἐν τῇ Σχολῇ Οὐελλιγκτῶνος, Wellington College. — δέχθητι, παρακαλῶ, accept please. — διὰ τὸ εὐαπόδεκτον δῶρον, for the welcome present. — ἀκριβῶς, just. — τῶν ὁποίων εἶχον ἀνάγκην, which I wanted. — διαλέγομαι, I converse. — μετ' ἀνεκτῆς εὐχερείας, with tolerable fluency (ease). — γαλλιστὶ, French. — νὰ μεταφράζω, to translate. — καὶ γερμανιστὶ, also German. —

Ὁ καιρὸς ὑπῆρξεν εὐάρεστος ἐπὶ πολλὰς ἐβδομάδας, ἀλλ' ὅμως εἶναι μεγάλη ξηρασία καὶ οἱ ἀγρόται ἠθέλον χαρῇ, ἐὰν ἔβρεχεν ὀλίγον, οὐχ ἦττον οἱ λειμῶνες φαίνονται ὠραῖοι καὶ πράσινοι, ὁμοίως δὲ καὶ ὁ σίτος καὶ οἱ λοιποὶ καρποὶ τοῦ ἀγροῦ.

Πρὸ δεκατεσσάρων περιῖπου ἡμερῶν εἶχομεν μεγάλην εὐθυμίαν. Τὴν ὀγδόην Μαΐου ἦσαν τὰ γενέθλια τοῦ Κυρίου Νεοκλέους καὶ ὅλοι οἱ παῖδες ἐζήτησαν παρακλητικῶς μίαν ἑορτὴν, ἣτις καὶ παρεχωρήθη ἡμῖν. Ἐπειδὴ δὲ ἦτον ὠραία ἡμέρα, ἐκάμαμεν ἓνα μακρὸν περίπατον τὸ ἀπόγευμα. Μετέβημεν (ἐπήγαμεν) εἰς τὸ χωρίον Γεθσιμανῆν, τὸ ὁποῖον κεῖται ἐν μέρει μὲν ἐπὶ τινος λόφου, ἐν μέρει δὲ ἐν τινι ὠραίᾳ κοιλάδι. Ἡ θέσις τοῦ χωρίου τούτου εἶναι ἔξοχος καὶ πᾶσα ἡ περιχώρος τερπνὴ. Πορευόμενοι διήλθομεν διὰ πολλῶν γεωργικῶν οἰκημάτων, ἐξ ὧν τὰ πλείστα παρίστανον ὄψιν τινὰ λίαν φιλόφρονα, καθ' ὅσον ταῦτα ἐκτὸς τοῦ κήπου τοῦ μαγειρείου καὶ τοῦ τῶν ἀνθέων συνήπτοντο καὶ μετὰ τινος κήπου καρπῶν, ἔνθα τὰ καρποφόρα δένδρα ἴσταντο ἀκριβῶς ἐν πλήρει ἀκμῇ. Ἐπὶ μακρὸν χρόνον δὲν ἀπῆλαυσα τόσον πολὺ ἓνα τοιοῦτον περίπατον, καίπερ ὦν ἐπὶ τέλους λίαν κεκμηκώς.

Ἀρχίζομεν ἤδη νὰ σκεπτώμεθα περὶ τῶν ἑορτῶν (παύσεων) τοῦ θέρους, τινὲς δὲ τῶν παιδῶν ἡρίθμυσαν (ἐμέτρησαν) ἤδη καὶ τὰς ἡμέρας, αἵτινες πρέπει νὰ παρέλθωσι, πρὶν δυνηθῶσι νὰ ἐπανέλθωσιν (ἐπιστρέψωσιν) εἰς τοὺς οἰκείους των, ἀγῶ συνανήκω εἰς τούτους. Ἄν καὶ εἶμαι

ὁ καιρὸς ὑπῆρξεν, the weather has been. — ξηρασία, dryness. — οἱ ἀγρόται ἠθέλον χαρῇ, the country people would be glad. — οὐχ ἦττον, notwithstanding. — φαίνονται, look. — μεγάλην εὐθυμίαν, great joy. — τὰ γενέθλια, the birthday. — ἐζήτησαν παρακλητικῶς, they asked for. — ἑορτὴν, holiday. — παρεχωρήθη, has been granted. — τὸ ἀπόγευμα, the afternoon. — μετέβημεν, we went. — ἐν μέρει μὲν ἐν μέρει δὲ, partly partly. — περιχώρος and περίεχ χώρα, the surrounding country. — πορευόμενοι διήλθομεν, on our way we passed through — γεωργικῶν οἰκημάτων, farms. — παρίστανον ὄψιν, presented an appearance. — συνήπτοντο, were connected. — ἐν πλήρει ἀκμῇ, in full bloom. — δὲν ἀπῆλαυσα, I did not enjoy. — περὶ τῶν ἑορτῶν τοῦ θέρους, of the midsummer holidays. — ἡρίθμυσαν, have counted. — νὰ παρέλθωσι, to elapse. — ἀγῶ συνανήκω, and I belong. —

μακρὰν ὑμῶν τόσα μίλια, ἐν τούτοις τέρπομαι διανοούμενος, ὅτι διὰ τῆς μαγικῆς ταχύτητος τῶν σιδηροδρόμων δύναμαι νὰ ἦμαι ἐνώπιον ὑμῶν ἐν χρόνῳ ἐλάχιστον τῶν τριῶν ὥρῶν. Ἡ ἰδέα αὕτη μὲ ἐμψυχώνει νὰ περιμένω μεθ' ὑπομονῆς τὸν ἔλευσιν τῶν παύσεων, ὅτε οὐδὲ στιγμήν θὰ ἀφήσω νὰ ἀπολεσθῇ, πρὶν εὐτυχῆσω νὰ ἐπανίδω τοὺς προσφιλεῖς οἰκείους μου. Ἐπὶ τοῦ παρόντος διαμένω, σεβαστή μοι μῆτερ,

ὁ εὐπειθής καὶ ἀγάπης ἔμπλεως υἱός σου

Θωμᾶς.

τόσα, so many. — τέρπομαι διανοούμενος, I am glad to think. — ἐνώπιον ὑμῶν, in your presence. — μὲ ἐμψυχώνει, encourages me. — ἀγάπης ἔμπλεως, loving.

5. Ὁ Ἀλβέρτος πρὸς τὸν φίλον του Φρειδερίκον.

Φίλτατε Φρειδερίκε,

Σοὶ ὑπεσχέθην νὰ σοὶ στείλω μίαν περιγραφὴν τοῦ νέου σχολείου μου, εἰς τὸ ὁποῖον πρὸ ἐνὸς περίπου μηνὸς ἦλθον καὶ τὸ ὁποῖον δύναμαι νὰ εἶπω ὅτι ἀγαπῶ κατ' ἐξοχὴν.

Τὸ οἶκημα ἦτο πρότερον παλάτιον (manor-house) καὶ φέρει ἔτι τὸ ὄνομα τοῦτο. Μακρὸς περίπατος, ὑπὸ θαυμασίων πετεῶν ὀριζόμενος, ὁδηγεῖ πρὸς τὴν ἔμπροσθεν πύλην· κεῖται δὲ τοῦτο τερπνῶς ἐν τέλει τοῦ χωρίου. Τὸ ἔδαφος περὶ τὸ οἶκημα εἶναι ὅλως κεκαλυμμένον μετ' ἄμμου καὶ ἀρκοῦντως ἐκτεταμένον διὰ τὰ συνήθη παιγνίδια, διὰ τὸ σφαιροπαίγνιον (τὸ σφαίρισμα) ὅμως δυνάμεθα νὰ ἔχωμεν εὐρύτεραν πεδιάδα. Μερικοὶ παῖδες εἶναι, ὡς φαίνεται, καλοὶ σφαιρισταί, ἀλλὰ περὶ τούτου θὰ σοὶ γράψω πλείότερον, ἅμα ἀρχίσωσι τὰ παιγνιδία μας.

περιγραφὴν, description. — καὶ τὸ ὁποῖον δύναμαι νὰ εἶπω ὅτι ἀγαπῶ, and which I may say I like. — κατ' ἐξοχὴν, extremely. — καὶ φέρει ἔτι τὸ, and still goes by — ὀριζόμενος, bordered. — ὑπὸ θαυμασίων πετεῶν, by admirable elm trees. — ὁδηγεῖ πρὸς τὴν ἔμπροσθεν πύλην, leads to the frontgate. — τερπνῶς, agreeably. — τὸ ἔδαφος, the ground. — τὸ σφαιροπαίγνιον, the cricket. — ὡς φαίνεται, as it seems. —

Πλὴν τοῦ σχολάρχου, ὅστις διδάσκει τὰς ἀρχαίας γλώσσας, εἶναι ἐνταῦθα ἔτι δύο βοηθοί, ὧν ὁ μὲν διδάσκει τὴν ἀγγλικὴν, τὴν γραφὴν καὶ τὴν ἀρίθμησιν, ὁ δὲ, εἰς ἄλλοδαπὸς, διδάσκει τὴν γαλλικὴν καὶ τὴν ἰχνογραφίαν.

Οἱ περίπατοί μας εἶναι λίαν συχνοί. Ἐνίοτε ἀναβαίνομεν ἐπὶ ὑψηλοῦ λόφου, ὁ ὁποῖος ἀπέχει τοῦ σχολείου περίπου δύο μίλια. Πρέπει δὲ νὰ ὁμολογήσω, ὅτι οὗτος εἶναι καὶ θὰ ἦναι πάντοτε ὁ προσφιλέστερός μου, διότι ἀπὸ τῆς κορυφῆς τοῦ λόφου τούτου δύναμαι νὰ ἴδω τοὺς πύργους τῆς γενεθλίου πόλεώς μου, οὗτοι δὲ εἶναι τὰ πρῶτα ἀντικείμενα, τὰ ὅποια θεωρῶ, ἅμα ἀνέλθω ἐπὶ τῆς κορυφῆς. Ὑπάρχει δὲ καὶ μικρὸν ποτάμιον ἐν τῇ κοιλάδι, ὅπερ παρέχει ἓνα λουτρῶνα ἀσφαλῆ καὶ μεμονωμένον. Ἡ τέρψις τῶν λουτρῶν ἐν τούτοις μέλλει ἔτι νὰ ἔλθῃ, καθ' ὅσον νῦν εἶναι ἔτι πολὺ ψυχρὸς διὰ λουτρά.

Παρακαλῶ, ἀγαπητὲ Φρειδερίκε, νὰ ἀσπασθῇς ἐκ μέρους μου τὴν Κυρίαν μητέρα σου καὶ τὰς ἀδελφάς σου καὶ εἶμαι πάντοτε

ὁ ἀγαπῶν σε φίλος Α.

πλὴν τοῦ σχολάρχου, besides the head-master. — τὰς ἀρχαίας γλώσσας, the classics. — βοηθοί, assistant-masters. — (τὴν) ἀρίθμησιν, (the) cyphering. — εἰς ἄλλοδαπὸς, a foreigner. — (τὴν) ἰχνογραφίαν, (the) drawing. — συχνοί, frequent. — ἀναβαίνομεν, ascend. — ὁ ὁποῖος ἀπέχει, which is in a distance of . . . , from . . . — ὁ προσφιλέστερός μου, my favourite walk. — τῆς γενεθλίου πόλεώς μου, of my native city. — τὰ ὅποια θεωρῶ, at which I look. — ἐν τῇ κοιλάδι, in the valley. — λουτρῶνα ἀσφαλῆ καὶ μεμονωμένον, a safe and retired bathing-place. — παρέχει, affords. — ἡ τέρψις . . . , the pleasure. — ἐν τούτοις μέλλει ἔτι νὰ ἔλθῃ, has however yet to come. — διὰ λουτρά, for bathing. — νὰ ἀσπασθῇς ἐκ μέρους μου, to give my regards.

6. Ἡ Καρολίνα πρὸς τὴν φίλην τῆς Γεωργιάναν.

Φιλτάτη Γεωργιάνα,

Εὐχαρίστως θὰ μάθῃς, ὅτι ἡ μήτηρ συγκατένευσε προθύμως εἰς τὴν παρακλήσιν μου καὶ μοι ἐπέτρεψε νὰ

εὐχαρίστως θὰ μάθῃς, you will be pleased to hear. — συγκατένευσε προθύμως, has kindly complied. — παρακλήσιν, request. — νὰ

ἐκλέξω καὶ προσκαλέσω δώδεκα φίλας μου νὰ διαγάγωσι τὴν ἐσπέραν τῆς προσεχοῦς πέμπτῃ παρ' ἐμοί, καθ' ἣν ἡμέραν εἶναι τὰ γενέθλιά μου. Ὅθεν ἐλπίζω, ὅτι θὰ ᾔσαι εἰς θέσιν νὰ ἀποτελέσης ἓν μέλος τῆς συναναστροφῆς.

Παρακαλῶ, ἔλθε ἔγκαίρως, διότι ἔχω τὴν ἀνάγκην σου, διὰ νὰ μοι δώσης μικρὰν συμβουλὴν, τίνι τρόπῳ νὰ προπαρασκευάσω μερικὰ πράγματα. Ὁ πατήρ μου ὑπεσχέθη νὰ μᾶς δώσῃ μίαν μαγικὴν λυχνίαν, ἔχω δὲ νῦν τινὰ παιγνίδιον πρὸς διασκέδασίν μας.

Ἦθελον χαρῇ πραγματικῶς νὰ σὲ ἴδω αὖριον, εἰὰν κατὰ περίστασιν ἡδύνασο νὰ μὲ ἐπισκεφθῇς, διότι ἔχω πολλὰ νὰ συζητήσω μετὰ σοῦ.

Μετ' ἐγκαρδίων ἀσπασμῶν, φιλάτῃ μοι Γεωργιάνα,
εἶμαι
ἢ ἀγαπῶσά σε φίλη Κ.

ἐκλέξω, to make choice. — προσκαλέσω, to invite. — νὰ διαγάγωσι, to spend. — θὰ ᾔσαι εἰς θέσιν, you will be able. — νὰ ἀποτελέσης ἓν μέλος τῆς συναναστροφῆς, to form one of the party. — ἔγκαίρως, early. — ἔχω ἀνάγκην σου, I want you. — νὰ προπαρασκευάσω, to prepare. — τίνι τρόπῳ, how. — μαγικὴν λυχνίαν, magic lantern. — πρὸς διασκέδασίν μας, for our amusement. — ἡῶς χαρῇ πραγματικῶς, I should indeed be glad. — εἰὰν κατὰ περίστασιν ἡδύνασο νὰ μὲ ἐπισκεφθῇς, if you could occasionally (conveniently) call upon me. — νὰ συζητήσω, to talk about. — μετ' ἐγκαρδίων ἀσπασμῶν, with kind regards. — εἶμαι, I am.

7. George to his Papa.

London, January the 20th 1885.

Dear Papa,

I have just received the new books and playthings you have purchased for me. Accept my very best thanks for your kindness. I like the ship very much indeed, and I can tell the names of some of the ropes and sails,

I have just received, ταύτην τὴν στιγμήν ἑλαβον. — playthings, παιγνίδια. — you have purchased, τὰ ὅποια ἡγόρασας. — Accept, δέχθητι. — indeed, πραγματικῶς. — tell, νὰ ἐνομάσω. — of some of the ropes and sails, μερικῶν σχοινίων καὶ ἱστίων. —

having so often heard my cousin William, the midshipman describe them. When he returns from his voyage to the Mediterranean, he will explain the whole to me. This sea and the countries about it, I have found in the geography you sent me.

John is going to take me into Hyde-Park this afternoon, to see the people skate on the Serpentine. Some of my cousins will also be there with their skates; but I shall be only a spectator, for Mamma will not allow me to venture on the ice till I am older. I remain, dear Papa,

Your dutiful son G.

having so often heard, ἀκούσας πολλάκις. — my cousin, τὸν ἐξάδελφόν μου. — William, Γουλιέλμον. — midshipman, τὸν ναυτικὸν μαθητήν. — describe, νὰ περιγράψῃ. — When he returns, ὅταν ἐπανεέλθῃ (ἐπιστρέψῃ) ἐκ . . — voyage, τοῦ περιπλου (ταξιδίου). — to the Mediterranean, εἰς τὴν Μεσόγειον θάλασσαν. — will explain, ὡς ἀναπτύξῃ. — John is going, ὁ Ἰωάννης διανοεῖται νὰ . . . — Hyde-Park, τὸν Λονδίνειον κήπον. — skate, νὰ παγοδρομῶσι. — Serpentine, ἐπὶ τῆς ὀφιοειδοῦς λίμνης. — with their skates, μετὰ τῶν παγοσανδάλων των. — spectator, θεατῆς. — to venture on the ice, νὰ τολμήσω νὰ παγοδρομήσω. — till I am older, πρὶν γέινω πρεσβύτερος.

8. George to his cousin Charles.

London, July the 25th 1885.

My dear cousin,

Mamma desires me to invite you to spend the evening with us to-morrow, if my aunt will permit you to come. A good many of our young friends will also be here, as it is my sister Jane's birthday: therefore do not disappoint us.

Charles, Κάρολος. — desires me, μὲ παραγγέλλει. — to spend, νὰ διαγάγῃς (ν. νὰ περάσῃς). — my aunt, ἡ θεία μου. — will permit, ὡς ἐπιτρέψῃ. — a good many, ἄρκετοί. — do not disappoint us, μὴ ματαιώσῃς τὰς ἐλπίδας μας. —

We went to the Zoological Gardens this morning; and among other strange sights, saw the Hippopotamus. The poor animals could hardly be more comfortably lodged and taken better care of, than is here the case. Some of them seem very fierce, and would no doubt, cause great terror, if their escape were possible; but that is not likely. The mischievous, chatting monkeys greatly amused us. However I must not enter into particulars now; I will tell you all, when I shall have the pleasure of seeing you.

So now, dear Charles, do not forget that we shall fully expect you to-morrow; nor omit to bring your dancing shoes.

Farewell till then, says,

Your affectionate G.

to the Zoological Gardens, εἰς τὸν ζωολογικὸν κήπον. — and among other strange sights, καὶ μεταξὺ ἄλλων παραδόξων θεαμάτων. — the Hippopotamus, τὸν ἱπποπόταμον. — the poor animals, τὰ πτωχὰ (v. τὰ καυμένα) ζῶα. — could hardly, μόλις ἠδύναντο. — be lodged and taken care of, νὰ τοποθετηθῶσι καὶ νὰ ληφθῇ πρόνοια περὶ αὐτῶν. — more comfortably, εὐμαρέστερον, εὐαρεστότερον. — than it is the case, ἢ ὡς συμβαίνει ἐνταῦθα. — fierce, ἄγρια. — no doubt, ἀναμφιβόλως. — would cause, ἤθελον προξενήσει. — terror, τρόμον. — escape, ἀπόδρασις, διαφυγή. — were, ἦτο (ἤθελεν εἶναι). — is not likely, εἶναι ἀπίθανον. — the mischievous, chatting monkeys, οἱ καχότροποι, φλύαροι (ἀλοί) κίθνηκοι. — into particulars, εἰς μερικότητας, εἰς ἰδιαιτέρας. — of seeing you, νὰ σε ἴδω. — so now, οὕτω λοιπόν. — do not forget, μὴ λησμονῆς. — fully, ἀσφαλῶς, βεβαίως. — I expect, περιμένω. — nor omit, μήτε νὰ παραλίτῃς. — your dancing shoes, τὰ τοῦ χοροῦ σανδαλία σου. — farewell till then, ὕγιαίνε ἕως τότε. — affectionate, ὁ ἀγαπῶν.

9. Charles to George.

Dear George,

You may rely upon my being with you to-morrow, as Mamma has given her permission; and, with your

you may rely upon my being, δύνασαι νὰ βεβαιωθῇς ὅτι θὰ ἦμαι — her permission, τὴν ἀδειάν της. — with your

leave, I shall bring a school-mate with me, who is a capital dancer, and one that will amuse you with a recitation or two. He spouts a comic piece in such a style, as will greatly delight the party. His name is Bartholomew, but you never saw him. He is spending a few days with us before he leaves for Eton. I stay at home for another week.

So no more at present from

Your worthy cousin Chs.

leave, με τὴν ἄδειάν σου. — a schoolmate, ἓνα συμμαθητήν. — capital dancer, ἑξοχος χορευτής. — and one that, καὶ ὁ ὁποῖος. — recitation, ἀπαγγέλλαν. — he spouts, ἀπαγγέλλει. — comic piece, κωμικὸν τεμάχιον. — in such a style, τοιουτοτρόπως. — will delight, ἡδ' ἀρέσῃ, ἡδ' εὐχαριστήσῃ. — the party, τὴν συναναστροφὴν. — Bartholomew, Βαρθολομαῖος. — never, οὐδέποτε. — he is spending, διάγει. — before he leaves for, πρὶν ἀπέλθῃ εἰς . . . — for another week, μίαν ἑπταήμερον. — so no more, οὕτως οὐδὲν πλέον.

10. Jane to her aunt.

Dear Aunt Margaret,

As yesterday was the anniversary of my birthday, we had a very numerous party, and Mamma allowed us to continue dancing and other amusements till a late hour. We had also music and singing; and a school-fellow of Charles' spoke some pieces so well, and in so comic a style, that he greatly diverted us all.

George, though but a little fellow as you know, took upon himself the office of master of the ceremonies, and I assure you he performed his part with considerable

Margaret, Μαργαρήτα. — anniversary, ἐτήσιος ἑορτή. — a very numerous party, μίαν λίαν πολυάριθμον συναναστροφὴν. — to continue dancing, καὶ ἐξακολουθήσωμεν χορεύοντες. — till a late hour, μέχρι βαθείας νυκτός. — singing, ᾄσμα. — spoke, ἐξεφώνησε. — so well and in so comic a style, τόσο καλῶς καὶ τόσο κωμικῶς. — that, ὥστε. — diverted, ἔτρεψεν. — though but, ἀν καὶ μόνον. — took upon, ἀνέλαβε. — of master of the ceremonies, τοῦ τελετάρχου. — office, ἀξίωμα. — I assure, βεβαιῶ. — he performed, ἐτέλεσε. — his part, τὸ μέρος του. — with considerable tact, μετὰ

tact. He goes to a preparatory school next week. It is situated in a pleasant suburb of the metropolis, and he seems to be anxious for the time to arrive for being taken there. Mamma thinks it is proper that he should now begin to mix with other boys of his own age; and indeed he is getting rather unmanageable for the domestic schoolroom, and would be more in his elements with such companions.

He says he will scribble some letters to us when he has time; but we must not expect long ones. Please remember me affectionately to Grandmamma, and believe me to remain

Yours sincerely

Jane.

μεγάλης ἀκριβείας. — preparatory, προπαρασκευαστικὴν, προκαταρ-
τικὴν. — it is situated, κεῖται. — suburb, προάστειον. — metro-
polis, μητρόπολις, πρωτεύουσα. — to be anxious, ὅτι δὲν βλέπει νὰ
. . . . — for the time to arrive, νὰ ἔλθῃ ὁ καιρὸς. — for being
etc., νὰ μεταβῇ ἐκεῖσε. — it is proper, εἶναι καλόν. — should now
begin to mix, νὰ ἀρχίσῃ νὰ ἀναμιγνύηται (νὰ συναναστρέφηται). —
of his own age, τῆς ἡλικίας του. — unmanageable, ἀκυβέρνητος;
ἀνυπότακτος. — rather, μᾶλλον. — for the domestic schoolroom, διὰ
τὴν κατ' οἶκον (ἐν οἴκῳ, οἰκιακὴν) διδασκαλίαν. — in his elements,
ἐν τῷ στοιχείῳ αὐτοῦ (comm. εἰς τὸ στοιχεῖόν του). — companions,
συνέταιροι (comm. σύντροφοι). — he will scribble, ἂν κακογράψῃ
(ν. ἂν μουνζουρώσῃ). — to remember, νὰ μὲ ἐνθυμίσῃς (νὰ ἀσπα-
σθῇς ἐκ μέρους μου). — Grandmamma, προμήτωρ (comm. προμη-
τέρα, ν. γιὰγιά, κυραμάννα). — and believe me to remain, καὶ βε-
βαιώσῃτι ὅτι διαμένω. — Yours sincerely, ἡ ἐλκερινὴς σου.

CORRIGENDA ET ADDENDA.

- page 8, line 21, instead of: ὕψηλόν, read: ὑψηλόν.
 page 8, line 22, instead of: φωνπέντα, read: φωνήεντα.
 page 8, line 6, instead of: —, read: —.
 page 9, line 27, after: Ἑρμῆς, add: Ῥόδος, Ῥῆσος.
 page 10, line 25, instead of: ποῖος εἶσαι, read: ποῖος εἶσαι;
 page 11, line 3, instead of: παι^{δι}ᾶ, read: παιδιᾶ.
 page 11, line 4, instead of: πουλι^{δι}ᾶ, read: πουλιᾶ.
 page 15, line 31, instead of: αὐτοῦ, read: αὐτοῦ.
 page 16, line 14, instead of: ἐμπιστωσύνη, read: ἐμπιστοσύνη.
 page 16, line 22, alter the sentence as follows:

Grammarians of the past as well as also of the present time
 differ in dividing

- page 17, line 5, instead of: προῴτο, read: προῴσεις.
 page 18, line 8, instead of: middls, read: middle.
 page 20, line 12, after mute, add: (κ, π, τ, γ, β, δ, χ, φ, ψ), and
 after: liquid, add: (λ, μ, ν, ρ).
 page 25, at the end, add the following Note:

The ancient Greek infinitive, being indeclinable, like a participle, makes it sometimes very difficult to guess its real subject, especially in the style of Thukydides, which is not at all the case in the modern Greek infinitive.

page 26, add to the: Participles:

PERFECT.

ἔχων	}	τύπει or
ἔχουσα	}	τετυμμένον, ην, ον,
ἔχον	}	

as also the same to the other two Conjugations of the voice in ω, although this Participle is mostly represented by the Participle Aorist.

- page 44, at the end, add after: χρυσόνον, gilding.
page 45, line 24, after: gild thou, add: (moment. action).
page 48, line 12, instead of: suffix, read: pronouns.
page 49, line 2, instead of: ἦσαι, read: ἦσαι.
page 50, line 25, instead of: (τιμ)ᾶ, read: ᾶ.
page 53, line 14, instead of: suffix, read: pronouns.
page 54, line 20, instead of: ῶ, read: ῶ.
page 96, line 9, instead of: REPOSITIONS, read: PREPOSITIONS.
page 112, line 17, instead of: Ἔνατον, read: Ἐνατον.

General Note. Respecting the vulgar language the author had in view especially the Epirotic dialect, which does not differ much from the Makedonian, Thessalian and that spoken in the continental part of the Greek kingdom; but there are many vulgar differences in the dialects of the Ionian islanders, the Tsaconians in Peloponnesus, the Cretans, the Cypriotes, the Lesbians, the Thracians, the Greek inhabitants of the coasts around Asia Minor etc. The common language, however, is everywhere the same.

JENA: PRINTED BY H. POHLE.

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